

Swami Prajnanpad :

Collected Letters

Swami Prajnanpad : Collected Letters

THIRD VOLUME

Part Three : Letters translated from Bengali (2)

ON BEHALF OF
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PART THREE

BENGALI LETTERS (2)



5.2.1347
[19.5.1940]

Be fearless and free from all doubts ; let no fear or doubt assail you. Having once started on the path of knowledge, what need you really be 'afraid' or 'doubtful' about ? Everything will take its own time. You have yourself seen that when the desire is strong the job is done. What you have to do is to see that the desire acquires the requisite strength. When does a desire become strong ? Only when one undergoes deprivation, when there is restlessness, when there is suffering. Once the suffering is intensified, the desire to remove it becomes strong. The greater the intensity of suffering or deprivation, the stronger is this desire. And when a desire is strong, it finds its fulfilment. When a desire is satisfied it produces happiness and peace of mind : the more the initial suffering and dissatisfaction, the greater is the joy. Gradually this joy gets stabilised. If, however, one again regresses into forgetfulness, if, having got entrapped by *māyā* [illusion] one commits mistakes, then of course one has to suffer again. For joy then disappears. Keep in mind what is said about

law of the universe, which should always be kept in mind. Keep remembering the incident about that magnolia. Everything is to be done according to the changing circumstances. One suffers due to two kinds of mistakes : one of these is brooding over the past that is gone and over ; the other concerns one's hopes with regard to the future. But man doesn't keep in mind the situation and the conditions in which he exists. Even though there is no escape from the condition and the situation in which he is at present, he gives free rein to his mind to wander about—either brooding on the past or hoping for the future—of which one is past and over, and the other is not in his grasp yet—and so false. How funny ! Suppose one feels like going out for a walk in the [scorching heat of] the summer noon of Jyēṣṭha [May or June] believing it to be morning with a cool breeze ! What would happen to the man who actually goes out with this belief into the street ? Will he be able to enjoy a cool morning breeze ? The hot sun of the noon is sure to scorch his head and feet. Why did the head and feet get scorched ? Because the noon was mistaken for the morning. Had he taken it to be the evening and behaved accordingly, that too would have resulted in the same : suffering, being scorched, dissatisfaction.

Similarly, if a person ignores the present conditions in which he is situated and allows himself to be influenced by his past attitudes and good or bad deeds of the past, or, by the hopes with regard to the future, he too has to undergo suffering, being scorched and dissatisfaction.

Take another example. You took a railway

the philosophers' stone.* Keep the two rules always in mind. Be regular with the *japa* [repeating of a sacred word]. There is nothing to fear. This would keep you ever smiling. A smiling face is the boon of life, Ma. If you find joy even once, you like to have more and more of it. Quite so. Don't worry about any thing. What could there be for you to worry about? Do your work fearlessly. If one observes the laws, if one keeps to Truth, he or she will have no worries; his or her face would ever keep beaming with a bright smile; indeed such a face is like a blossom; not only does he himself become joyful but he becomes a source of joy to others as well. You are a mother indeed: may the smile of your face spread all around you in your household.

Pour your heart and soul into your *japa*. Don't suppress desires; as far as possible, fulfil all your desires—only ensure that they do not harm either you or anyone else. Don't allow yourself to ever feel small.

22.2.1347
[5.6.1940]

Nothing remains in the same state; everything is unstable and keeps changing: this is the

* The philosophers' stone is supposed to change baser metals into gold.

law of the universe, which should always be kept in mind. Keep remembering the incident about that magnolia. Everything is to be done according to the changing circumstances. One suffers due to two kinds of mistakes : one of these is brooding over the past that is gone and over ; the other concerns one's hopes with regard to the future. But man doesn't keep in mind the situation and the conditions in which he exists. Even though there is no escape from the condition and the situation in which he is at present, he gives free rein to his mind to wander about—either brooding on the past or hoping for the future—of which one is past and over, and the other is not in his grasp yet—and so false. How funny ! Suppose one feels like going out for a walk in the [scorching heat of] the summer noon of Jyestha [May or June] believing it to be morning with a cool breeze ! What would happen to the man who actually goes out with this belief into the street ? Will he be able to enjoy a cool morning breeze ? The hot sun of the noon is sure to scorch his head and feet. Why did the head and feet get scorched ? Because the noon was mistaken for the morning. Had he taken it to be the evening and behaved accordingly, that too would have resulted in the same : suffering, being scorched, dissatisfaction.

Similarly, if a person ignores the present conditions in which he is situated and allows himself to be influenced by his past attitudes and good or bad deeds of the past, or, by the hopes with regard to the future, he too has to undergo suffering, being scorched and dissatisfaction.

Take another example. You took a railway

train to Madhupur. You started in the morning ; it was an ordinary passenger train ; you took with you some sweets from the [famous] Bhim Nag's. As soon as you settled down in the railway compartment, you had your breakfast. Then, by the time the train arrived at the Chinsura railway station, you again felt hungry. The vendor there had nothing but parched rice-puff to sell. You asked him for the Bhim Nag sweets which alone you considered good enough for eating. How could you get them ? The train moved on. "Very well," you thought, "I shall get the famous sweets of Burdwan [when the train arrives there]." Now consider, being in the moving train, would you be able to satisfy your hunger by brooding over the Bhim Nag sweets that you had for breakfast, or by hoping to eat the famous sweets of Burdwan when you reached there ? No, you would simply suffer and be upset by the pangs of hunger. Though of a very high quality, why couldn't the sweets of Bhim Nag or Burdwan satisfy your hunger ? Only because they were simply not there. What was readily available to you—the parched rice-puff at Chinsura—you didn't care to have. That would have satisfied your hunger, would have indeed given you pleasure and satisfaction. But rejecting that rice-puff, and merely brooding over and dreaming of the Bhim Nag and Burdwan sweets, you **didn't get even that**. In the same way, if a man ignores the present conditions in which he is, and allows himself to be influenced by his past attitudes and good or bad deeds, or by the hopes with regard to the future, he too has to face suffering, and dissatisfaction and being scorched.

Thus you see that you will have to be in the present ; you will have to regulate your actions after taking into consideration and observing the condition and situation in which you are at a given moment. You are now a mother—with your children and a household. Will it not look ridiculous if you now started behaving according to what you had learnt to do while you were a little girl ? In your childhood, you behaved according to the intellectual understanding of that young age : if now, recollecting those deeds or matters of the past, you felt within you a sense of shame, or disgust, or fear—how indeed would it look ? You used to put on a frock at that age ; will you put on a frock even now ? Will you play about even now in the same way as you did then ? Is your mind the same as it was then ? Does anything in you today tally with anything of that past ? Everything has changed. You can't, therefore, judge anything of those days with the mind of today ; nor can you judge something in the present from the point of view of the past. Could you take down your huge kitchen boiler of today with the pair of your little hands of those days ? Will it be possible at all ?

So, what happened just happened. Sense of shame, fear, disgust—all these change. What happened is simply gone and over ; what is happening is happening right now. The life of today is in the present. Having known and understood an evil, or, the sense of fear, shame or disgust, you have to act suitably. This alone makes for joy ; this alone gives peace of mind. Evil there is none. Be fearless. Don't worry about anything

whatsoever. Go on with the *japa*. Accept your emotions—there is nothing to feel anxious about.

31.2.1347
[14.6.1940]

One's only haven is truth, the law ; suffering and restlessness are produced by false attitudes and conceptions.

Here is another rule in respect of one's behaviour. This concerns relationship between *svāmī* [husband] and *strī* [wife]. *Svāmī* means the master—the lord, just as *grha-svāmī* means the master of the house. The 'husband' believes that he has every right over his wife ; the wife too accepts this claim. A 'husband' does not like the 'wife' to be independent in any way : to him, the 'wife' is inferior in every respect—in all her movements, actions, or deeds—while 'he' himself is superior. That is why the 'husband' can't tolerate anything done by the 'wife' against his instructions or wishes. Not only this, even if the wife is superior to him in intellect and knowledge, that is counted by the 'husband' as a defect or shortcoming in her ; and the 'wife', too, hearing this stated repeatedly from the 'husband' starts believing so : 'yes, indeed, am I not myself in the wrong ?' The truth itself then appears as untruth. The wife then begins to have doubts, and suffers in consequence.

This is why, before undertaking something new, it becomes necessary for the wife to seek her husband's opinion and take his permission. If the wife is desirous of taking to the path of *dharma*, the path of knowledge, it indeed becomes easier and satisfying for the wife if the husband, though not himself doing so, permits her gladly and with open heart to do so. Of course, there is no trouble at all if the husband has a perfect understanding.

You are surely aware that nothing is more precious than the acquisition of *dharma* [virtue] and *ānanda* [bliss]. If there is a seed of dissatisfaction and unrest in your mind, nothing can give you peace of mind—neither wealth, nor a palace, nor glory and honour. One who is dissatisfied within can find peace nowhere in the wide world.

29 Asarha, 1347
[13.7.1940]

The biggest enemy of man is fear, and it is this fear that makes its appearance in such diverse forms as shame, jealousy, anger, bad temper, insolent and arrogant behaviour, speaking to others in any way one pleases—without any consideration for others' sentiments, etc., etc. What is the cause of fear? Mistrusting oneself within

one's own self. Why this 'mistrust'? Because of doing something which someone else disapproved of and for which one was rebuked or thrashed and blamed. One commits mistakes only because of one's ignorance about what is right and by accepting as correct what others, especially the elders, say—making one consider one's own action as wrong. Later in life, faced with a similar situation, or even a possibility of such [a situation], there arises in one's mind the feeling : 'no, this is not right,' and immediately, as a consequence, there appears in the mind emotions of shame and fear : 'It is improper to do this, what will people say !' etc. But when the mind refuses to accept this way of thinking, one begins to feel : 'No, it is not me who did something bad, it is the people themselves who are bad ; this is why they call my action bad.' It is then that one is assailed by anger, jealousy, etc. and one's behaviour becomes arrogant ; one then loses one's temper and becomes unrestrained in one's speech as well as action. So, now consider, where did the cause of all this trouble lie ? You did something ; someone else passed remarks on your action ; you got confused about all this and, consequently, accepted as true what the other said. You did not find out for yourself what was actually right. It is just possible that it is you who were right and not the one who said it was wrong. But if you were young and ignorant, you accepted even the 'wrong' opinion of the elders as 'right'. Here lies the root of the whole 'trouble' : accepting wrong as 'right'. The elders, without understanding how a small child feels, snub it. It is because of this that the little child finds it difficult

to outgrow its childish mind. By nature the small child is impelled to do what it likes. Recalling, however, the elders' admonition, it would be assailed by 'fear' and 'shame'. This will also, simultaneously, produce anger and hate against the elders. The elders, however, also teach the child that to nurse indignation and hate towards them is an evil, a sin. Having learnt this, therefore, the child blames its own self and develops a sense of guilt : fear is thus again augmented. Fear and shame thus go on ever increasing ; the mind gets entangled into knots after knots ; fear, suffering, shame, etc., are intensified. And why does this happen ? Only because of not having understood what the matter is, what rule to apply.

What is the rule or the law ? The law in this respect is that every living being seeks pleasure. And so is the case with man too. Everyone seeks one's own pleasure, or, the satisfaction of one's heart's desires or urges. Man becomes unhappy if he is prevented without any justification from satisfying this desire or urge of his, and, as a result, is offended with the person who causes the frustration, and begins to hate him. It is bound to be so indeed. No power on earth can prevent him from doing this. Be they small or big, all children are in one and the same category in this matter. But the elders, without trying to understand how the young ones feel, and simply by the assertion of their own seniority, prevent them from satisfying their wishes. The young ones get depressed and, being unable to fully grasp what their elders mean, may begin to fear them, and take recourse to avoiding them and to do surreptitiously what they

want to do, and so on and so forth. And even after the young one has advanced in age, though grown up in years and physically too, he remains the same small child emotionally. He gets used to feeling unhappy, afraid, ashamed or bitter on flimsy grounds and forms a habit of acting thoughtlessly. He does not behave as an adult then. The same frustrated child of the past keeps its hold over him and makes him dance to its tune. This indeed is what is called 'being overpowered by the ghost of the **past**'—as has been shown to you earlier. Why torment yourself unnecessarily? One must not suppress one's desire. That is bound to lead to disaster. Giving due consideration to your situation try as far as practicable to fulfil your wish. Women of this country have been kept in a state of complete submission. However, you are now a mother and the mistress of the house : try to fulfil your wish after probing your husband's mind, having given full satisfaction to him and after obtaining his consent.

October 13, 1940

So long as life lasts, one will have to go through the *bhoga* [experience] of prosperity as well as adversity, pleasure as well as pain. Like the

bhoga of prosperity and pleasure, the *bhoga* of adversity and pain too is *bhoga*. As the *bhoga* of what makes for pleasure, prosperity, etc., gives enjoyment to man, he wants to have these alone. Since, however, he is made to feel uncomfortable by pain, suffering, illness, etc., he doesn't want to have them. But nothing in the world remains the same. All is changing : how can then your condition alone remain the same ? Just now you are facing this situation : this too will disappear. For the present you feel as if the situation would last for ever—isn't it so ? But this is not to be. The unchangeable bliss is attained only when the desire for both pleasure and pain are transcended.

At the time of an earthquake one thinks as though all is lost, as if it would last for ever. But it lasts only for a while and disappears after giving you a pretty good jerk. Everything again settles down. So it is with this *bhoga* [suffering] of yours : *bhoga* is just for a short while ; it will pass away.

When there is a storm and the whole house begins to shake, it appears as if everything would break to pieces ; but doesn't that too pass away ? What comes, goes away. Your ailment has also made an appearance only to disappear. Let there be its *bhoga* as long as this *bhoga* lasts.

Moreover, the suffering that you have to go through this ailment of yours will surely last only so long as it is to be there. You can't escape its clutches until and unless its *bhoga* is completed. If it is not completed today, you will surely have to go through its *bhoga* some other day. But if you gladly finish with its *bhoga* now and here, it will complete its full course. Keep this point firmly in

mind. If you face a *bhoga* cheerfully, it completes its course soon enough ; otherwise, it keeps lingering for long.

All is changing ; nothing remains in the same condition for long. So will it be with your ailment also. If the body has to undergo the *bhoga* of this ailment let it do so ; why should you have unhappiness and mental suffering on that account ? Why to suffer from this mental ailment also along with the physical one ? Misery, unhappiness, grief—all these are mental ailments. Keep the mind healthy ; happiness is bound to follow. If you keep the law in mind, what have you to worry about, Ma ? Do not worry. This way your happiness will never forsake you.

28.10.1940

One who is weak doesn't have to face many difficulties and trials. But one who is strong, who wants to do some good, who has taken some difficult *vrata* (*vrata* means taking a solemn vow to achieve a certain end, a firm determination that 'I will pursue this path from today'), has to encounter innumerable difficulties and trials and tribulations. It is said, as you know, that when one begins *tapa* [penance], innumerable temptations

keep cropping up before one and all sorts of disturbances are created so that one should not succeed. Their purpose is only to test him. If he overcomes them, if he does not succumb to them and perseveres, his *sādhana* [spiritual pursuit] bears fruit. He attains his goal, his vow is fulfilled.

And keep the second law in mind. All are different : no two things, no two persons are similar : it is a mistake to expect anybody to act according to your wish—be he your husband, [be they] your children, your close relations, or anyone else.

For this very reason, your outward behaviour has to be different from the inner functioning of your mind. In life, thus, two separate courses are to be followed, and this you will surely be able to do. This makes for a trouble-free life ; indeed it is profitable to fashion life in this way. Why ?

Take fire, for instance. If you deal with fire by ignoring the fact that it is fire, if you place your hand in it without having cared to ascertain what in reality it is, you will surely burn your hand. There is that incident in the Mahābhārata when at Yudhiṣṭhira's Rājasūya Yajña, * Duryodhana, while trying to enter through the *sphaṭika* (marble) wall, thinking it to be an open door, knocked his head against it. But what about the one who knows fire to be fire ? He won't burn his hand ; on the contrary, he will be able to make use of its heating quality : to cook food, to travel thou-

* A great sacrifice performed by an emperor at the time of his coronation as a mark of his undisputed sovereignty over his empire.

sands of miles by railway train. Having discovered electricity, man has made it his slave : it is made to revolve fans ; it is utilized to run lots of factories. Consider all such things and reflect upon them. The same process applies to your dealings with man as well. If you have understood the nature and temperament of the person you are dealing with, no scope will be left for your being hit or injured by him or her. On the contrary, if you deal with him or her after having understood what he or she is, you will only benefit thereby. If you follow this law in respect of others in your worldly dealings and thus overcome all the outward difficulties, this would facilitate your mental activities, like *japa*, etc. Don't tell others what inner activities you are engaged in. Everyone will misunderstand you, may say things about you which are contrary to [the fact]. To overcome or avoid a situation [it is better] not to give expression to what you cherish in your heart. Adhere to your [internal] activity—your lips sealed, and a smile on your face : What does it matter to you if someone speaks or thinks otherwise ? No one else is capable of penetrating your soul and seeing what is going on within you. All are different : everybody sees [others] in his own light.

It is like the process of weighing on precision scales : if the outer dealings are deficient, the balance is upset ; but if you give more weight to your inner work, this too upsets the balance. Weight on both sides has to be equal.

26 Kartik, 1347

[12.11.1940]

What does love mean? —Love means keeping constantly in mind what is for the good of the loved one, what benefits him, what gives him happiness and joy, and to speak and act accordingly. When you love someone, you can't expect him to do what pleases you. That would be **loving one's own self**. Generally, when one declares that he loves you, he deceives both himself and you. But one who wants to be a real man will have to make efforts towards the well-being of others—first, of the friends, and later on, of the husband or wife, brothers and sisters, father and mother, and one's children : he who gradually learns to love everybody, who tries to work for the well-being and happiness of all and does not like to cause inconvenience to others or hurt them for his own sake, alone is in a position to attain a **genuine human** status, and he alone is entitled to be called a **perfect man**. This form of love has no limits. And this is why there can be no limit to the bliss acquired through such love : one's heart is forever filled with ecstasy. To give this joy stability—in order to enhance it gradually—one will have to try to remove all the obstacles in the way. Isn't it so ?

Now suppose you want to lay out a flower garden. You have secured a few good plants too. But do you immediately start planting them in the garden and fix all your attention on looking after them ? Howsoever much you take care of them, the cattle and goats straying about would eat up

the plants and ruin them. Who is to blame for this? You of course. Why? Because you did not care to put up an enclosure around the garden. Before you give attention to the plants, you have to fence the garden. It is only then that the plants can reach their full stature, and a variety of flowers of various hues and fragrance grace your garden and provide you with endless joy.

It is the same with your heart. If the flowers of happiness and joy are to blossom there, first of all you have to remove all the hurdles that would come in the way. You have to see that no other impulses or urges get hold of you and mar your joy. You will have to satisfy and fulfil all the other urges and attachments as well as what you consider as your duties. If someone is annoyed with you, if you feel that you have not done what you ought to have done for someone, this would keep your mind perturbed and unsteady. You will have to bring the other person's mind under your control, and this is possible only by loving him, which, in practice, implies that you will have to make efforts to find out what he wants and then to act accordingly. Similarly, you may have certain obligations towards everyone [you are connected with], and until and unless you fulfil them, you may keep blaming yourself. To free yourself of all these obligations can indeed be called putting an enclosure around your happiness and joy. All these actions on your part are just like strings and ropes required to fix the enclosure with. Keep the laws in mind. You are to tie up and fix your activities with the help of these laws. The more the satisfaction and fulfilment in the external world, the more

will your heart get strengthened, and the greater the peace and bliss that you will attain.

3 Magha, 1347

[16.1.1941]

... *Ānanda* is the only friend worth having. How is this *ānanda* acquired ? By seeing an object exactly as it is ; by not seeing it as contrary to what it is. Suffering comes only from seeing it as something else. Proper and complete knowledge prevents one from being led astray. And, one does not have to suffer if one does not go astray. If you know the law in respect of dealing with all kinds of people on all occasions and in every situation, and if, moreover, you follow that law in practice, you cannot go astray ; and if you don't go astray, you don't have to undergo any suffering, dissatisfaction, annoyance or indignation. These rules indeed you know ; what you need do is simply to keep them always in your mind. Being conscious and aware of these laws, knowing them fully and completely, is indeed what is known as *prajñāna*, or perfect knowledge. He who is protected by *prajñāna*, he who takes shelter under *prajñāna*, attains everlasting *ānanda*. His place of refuge is never demolished. Money, wealth, husband and sons are all transient : all these last only for a

while ; no one is [really] one's own. No one is capable of removing one's heart's suffering and unrest. One is freed from all these by *ānanda* derived from *prajñāna*. To consider everyone as your own with the whole of your heart, to make efforts for the welfare of everyone (the physical body comprising flesh and blood, as well as mental reactions of pleasure and pain, are common to everyone) : this indeed is the practical application of *prajñāna*. If you have a proper comprehension of the rule, you cannot hate anyone. That makes you love all, though, of course, you can't expect anything from anyone, for no two things are alike. So, you see, if you love, you find *ānanda* thereby, but, as you don't expect anything, you are saved from the disappointment caused by something going against your expectation : thus you are left in possession of *ānanda* alone. Moreover, when you are living with some people, there is every possibility that they would do at least something which will be to your liking : that would only enhance your *ānanda*. [So, you are left with] nothing but *ānanda*. You are happy if you get something ; and you are also happy if you don't get anything. You have an inexhaustible treasurehouse of this happiness [in the form of] proper understanding, perfect understanding, *prajñāna*. Refuge in *prajñāna* is the only support. Write precisely in what form you have realized Chhele* in your heart : try to reconstruct the picture in its entirety.

prajñānamānandam śaraṇam

This comes to : *prajñānam ānandam śaraṇam*—taken

* Literally : a son. Here it implies 'Swamiji'.

together it stands as : *prajñānamānandam śaraṇam*. *Prajñāna* alone is my refuge, I have taken refuge in *prajñāna*, *prajñāna* alone is my protector, *prajñāna* alone is my support ; I have taken refuge in *ānanda*, *ānanda* alone is my protector, *ānanda* alone is my support. *Ānanda* lies only in *prajñāna* and I have taken refuge in that alone : what misery can there be for me ? —sorrow and unhappiness cannot assail me.

5 Phalgun, 1347
[17.2.1941]

..... Everyone has likes and dislikes. This is natural ; but along with that there also emerges a sense of discrimination : ‘this is improper, this is a sin’, and ‘this is proper, this is *dharma*’ [virtue]. If feelings of the heart, and the intellect, both go together in this matter, one’s life acquires courage, strength, fearlessness, pleasure, joy and peace. But if these two are in conflict with each other, life is assailed by fear, weakness, pain, unhappiness and restlessness. Why ? For acting against the law. An impulse emerged within you, but the intellect admonished you : Why has this evil impulse emerged ? Because of its emergence, you are a sinner, and so on and so forth. But the true

and pure intellect tells you differently. It says : indeed, no two persons are alike—be they husband and wife, or daughter or son, or friend or companion, etc., etc. Must, then, the conduct of one person be pleasing to another person simply because he or she happens to be the husband or the wife, the son or the daughter ? Is that possible ? Of course you may be assailed by such impulses as hate, shame, fear, anger, jealousy—when the behaviour of someone else doesn't please you, but there is nothing wrong in it ; there is no sin in it at all. But if in your outward behaviour, while living together with some people, these impulses of hate, shame, fear, etc., etc., come into the open, then of course this would produce strife, [and] that won't let you be in peace. You have therefore to put a restraint on this outward expression.

And, along with this, you will have to find out why did the impulse appear within you ?—for, such impulses as hate, shame, fear, etc., make their appearance only when you do something against the rule. Man's natural state is *ānanda*. The moment you find this *ānanda* missing, you must realize that **some law or truth has been violated** ! Something occurred contrary to your wish ; but, as you know, any two are different, no two are alike ; to think that this person will act as that person likes him to act is false : it is indeed here that the law has been broken. And this is how [one has] to proceed in cases where other such laws are broken. Let any impulse of whatever kind appear in your mind ; you can surely be assailed by fear, shame, hate, etc. ; don't consider

them as wrong or sinful within yourself. Only tell yourself : all right ; because they exist inside me, so they have appeared. It is not that they have made a forced entry within me from somewhere outside. What is is : I shall of course expel it ; I shall have to find out—why it has appeared, what is its cause, what law was broken that made its appearance possible ? There are two principal laws which you must try to keep well in mind :

(1) All is transient, everything is in a flux, nothing is stable, nothing remains ; nothing will indeed remain—whatever or whoever it may be : wealth, or husband, or sons, or body and the mind—all are ever in the process of change.

(2) All are different, everyone has his own identity ; no two minds are alike ; no one can act according to the wish of someone else.

To keep the eyes open means : to make these two rules remain awake in the mind all the time. And to keep the heart open means : to deal with everyone according to these rules. For, by dealing with others in this way, you won't have the feeling of anyone being alien on account of being inferior or superior, lowly and despicable, wealthy or poor, etc. Your heart will thus be filled with *ānanda*. You will be able to love everyone with all your heart.

20 Phalgun 1347
[4.3.1941]

Strive to make your wish intense : if you wish for something intensely and with a pure heart, it is bound to be fulfilled. You have done no wrong in your life, you are not guilty in any way. The heart is purified when there is no fear or doubt in the mind. It becomes pure : *ānanda* has its abode only in such a pure heart, and when a wish springs from such a pure heart it is fulfilled. Don't worry at all ; keep the law in mind and consider everyone as your own, also keep your condition and circumstances always in view ; and thus conduct yourself. This will free you from suffering. This will free you from grief. Man's biggest enemy is his own mind ; and his mind is also his biggest friend. The mind is one's enemy when it does not perceive the rule, but, on the contrary, perceives it falsely. And the mind is one's friend when it perceives the rule and perceives it directly and correctly.

13 Asarh 1348
[27.6.1941]

..... Hope alone is man's biggest enemy. By having false hopes, men only suffer. When you

love everyone, the expectation that 'I would get from him or her,' or that 'he or she would act according to my wish' disappears. Keep well in your mind the meaning of love. You get only in return for giving ; or, keep this in mind : 'Only in giving lies my happiness.' To expect from someone means : to love one's own self, and not to love the other one.

16.2.1349
[30.5.1942]

Why do different tastes exist—chilli, pepper, ginger, etc., are pungent ; tamarind, lemon, etc., are sour ; orange from Sylhet is sweet and the one from Nagpur a little sour ; *neem* † and bitter-gourd are bitter ; *harītakī* ‡, *āmalakī**, etc., astringent ; and sugar sweet ? Why ? This is so because it is in their nature to be so ; they are just like that. You don't mean to hold chilli in contempt when you say it is pungent ; nor do you mean to despise *neem* when you say it is bitter. And, again, just see, the quality of pungency in chilli, pepper and ginger differs in each case. Even among chillies of various species, the quality of pungency varies. When you use different species of chilli for your

† *Margosa* plant and its products.

‡ The yellow myrobalan (a herb).

* Emblic myrobalan (a fruit).

cooking on different days, the quality that you get also differs. You have to consider, before using them, which of the species has more pungency, or otherwise. In precisely the same way, all persons are different : someone is pungent ; another bitter ; someone is sour, and the other sweet. Even among those of a pungent nature, some excel in this pungency. While you deal with others—if you don't keep your eyes and ears open, you can't understand them properly : how then can your dealings with them be proper ?

Approach everyone with a smiling face before speaking to him / her : whatever the others' behaviour—whether one be jealous of you or angry with you—deep within your heart cherish nothing but affection for all, and let your cheerful and friendly attitude be reflected in your behaviour towards them. Why so ? Well, bring to your mind a jackfruit. Howsoever much you wish, could the stickymilky juice of the jackfruit be overlooked ? If you have to cut the jackfruit, you will have to rub oil on your hand so that it doesn't get sticky with the milky juice. This is how you protect your hand from the sticky juice and don't bother about that sticky object which indeed is a part of the jackfruit. Similarly, if you keep in your mind that everyone acts as he wishes, that it is in his nature to do so, that this indeed is the law, then why would you wish something to happen against the law ? To keep this in mind is just like rubbing oil on the mind as you did on the hand : when you do so, jealousy or anger existing in the behaviour of others would not stick to you—just as the sticky milk doesn't stick.

18.5.1349

[4.9.1942]

..... To relieve you people of your mental agony, to bring joy and peace to your minds : this is what this Chhele is for, Ma ! Don't let the thought even enter your mind that you are causing trouble to Chhele. Try to throw away all the load that you are carrying on your mind and take all the help from Chhele gladly : that is no trouble at all to him. So many streams and rivers from all the sides pour their dirty water into the sea : does that make the sea dirty ? Does that give the sea any trouble ? In the same way, precisely, the heart of your Chhele has become like a sea : it is difficult to describe what amount of grief, tears and anguish of innumerable persons, as also, the cruelties inflicted on them, lie stored up within Chhele's heart !

So aptly did someone once observe : "Swamiji, how is it that you keep listening to what I go on pouring in your ears of my sins, of so many despicable and dirty things of mine ? I myself at times feel disgusted with them ! Don't you feel disgusted and annoyed ? How shall I be able to pay back for the mercy shown by you ?"

Never blame yourself ; do what you have to do in proportion to your strength and capacity, and with due caution. Everyone has come in this world with a view to go along with the *bhoga* [release through experiencing] of his *karma* [residual actions] : good and evil, pleasure and pain—both are to find their *bhoga*. Whatever comes, and

whenever it comes, accept it cheerfully. The *bhoga* will be completed.

22 Sravan, 1350
[8.8.1943]

..... How full of joy as well as easy and spontaneous every action in life becomes when you follow the path of *prajñāna* ! This indeed was [the state of] your natural and pure life, but certain layers of dirt [in the form] of falsehood have accumulated over that at every step and you found yourself subjected to fear, shame and mortification, and had to suffer intensely as a consequence. From this you can see now [how faulty was] the angle from which you viewed human beings ; as though they belonged to two separate realms—one inhabited by men and the other by women, as though there was nothing common between the two. A woman was simply a woman, and a man just a man ; as if there was no other relationship between them except the sexual one. Had this been so, however, where could there be a scope for the identities of the son, the father, the brother, the *guru*, etc. ? In societies where strict segregation is observed, even this [innocent mixing], it may appear, is not approved : from the very childhood onwards girls are reminded at

every step of their being mere girls and, as soon as they are a little grown up, they are confined to the innermost apartment of the house and are not allowed to appear even before the father, the brother, etc. Imbued with this kind of *samskāra* [fixed trends] these girls forget that they are human beings, that they are equal ; it is only in their outward dealings that they have to behave with each and everyone according to their relationships. In your heart, regard all as equals, as human beings—but externally, they are to be treated according to the relationships, viz., the husband, the father, the brother, etc. **Only the husband has to be regarded as a man** [or male]. No social system can endure if an individual's behaviour in it is not based on this attitude ; if individuals maintain an attitude of separation and aloofness from all others, how can they be united to make the society strong ?

Moreover, can it be possible for you to regard even your husband just a male all the time ? His male-ness implies only a certain function : besides that, he functions as a father, when you seek his guidance in any matter ; as a son, when you serve him meals ; as a brother, when, assured of his affection, you press a certain demand on him ; and as a friend when you seek his advice. The wife, too, is sometimes a wife, sometimes a sister, or friend, a minister, or a maid in attendance. Though continuing to be one and the same person, you can adopt various forms and attitudes in different roles. It is thus that you can find plenty of joy in life. The husband, too, does not remain a husband all the time.

Now take an example. There are two sides to a human body : the right and the left. Doesn't a man's body comprise both the sides ? If these two sides remain separated, if they don't remain united and don't coordinate their actions, what would happen ? Can you cut vegetables if you don't use both the hands ? Can you do any minor or major work with hands without such coordination ? Can you walk if both your legs do not coordinate their functions ? Suppose, the left leg feels ashamed of having to walk along with the right leg ; or the left hand doesn't want to come in touch with the right hand and therefore refuses to handle the vegetables ! Could any task be accomplished if this attitude were adopted ? [With this attitude] even though he is endowed with both hands and both legs in good condition, a man would remain handless and lame ; nothing, either good or bad, could be accomplished by such a person. **So is it with a person** [when he is placed] **in such a social order. He has two sides : the right one being the man, and the left one the woman.** If both these sides work properly and in unison, and if one of them doesn't feel afraid or shy in the other's presence, the social order, too, then remains intact and gets strengthened thereby. All those countries—where both men and women thus work in unison and where either of them doesn't feel afraid or shy in the other's presence and doesn't try to remain aloof from the other—how strong indeed they are ! How full of bliss are their lives. Even here, in this country, this was so in the past, as can be found in the example of Subhadra who herself drove

Arjun's chariot. And because this is what is obtaining in the Western countries today, the people there have become so powerful.

Turkey is a Muslim country. Women there lived in seclusion just like the Muslim [women] of this country. Lust, debauchery and cowardice reigned supreme in the country. Some time back, one of their leaders whose name is Kamal Mustafa carried the nation forward by leaps and bounds. The people of that country can now be equated with those in the advanced Western countries. If only one of the sides of your body—the right one—remains active, and the other side—the left one—hides itself and remains aloof, that would affect the whole body and render you weak and joyless. That is why there exists in this country [the concept of] *Hara-Gaurī*. Half [of the deity]—the right one—is *Śiva*, and the other half—the left one—is *Gaurī*. Thus alone does the form [of the deity] acquire its fulness. Both the sides [of the body] come into action together : the whole of the man thus starts functioning and acquires strength as well as joy.

Now, don't you see that the girl who is shy and timid and adopts a posture of aloofness while passing by men on the street, draws their attention the most? A girl who walks straight and adopts a natural, carefree posture doesn't draw attention of the men. Why so? What does a girl's shyness, timidity or her posture of aloofness imply? [It implies that] looking at a man arouses sexual desire within her : she considers a male as one who is meant exclusively for sexual union ; and immediately does she become aware of the

ual desire within her. This makes her shrink and feel shy. The male also perceives in her this e of passion and he, too, instantly finds the passion arising within him. This means that if a woman feels shy, timid and afraid, these feelings of hers are bound to permeate all around her : all those who are about her get the impact of that feeling. Whatever be the feelings that arise in someone—whether they be nice or evil—equally affect all those around and pervade the whole atmosphere. A flower spreads all around the fragrance that it has : the excrement, too, spreads its own foul smell all around. You can, thus, now see that a woman who is shy, timid or afraid in the presence of men only spreads around her nothing but the sexual desire. But a woman who behaves naturally and simply like a human being spreads around her only a natural, human feeling. A woman who considers herself as a mother spreads around her nothing but the feeling of motherliness. Now see, which feeling, which attitude and behaviour is correct—through which of these is it possible to spread pure joy around you ?

Keep your eyes open and see ; keep your mind free : that would make for a natural happiness and joy in life.

10 Bhadra, 1350

[27.8.1943]

..... With their hearts filled [with gratitude], let those others speak as much as they would [in praise of you both], but you should remain calm and quiet. Someone may say : you are doing so much [for him] ; but you should only think : it is not at all so ; we are doing only to the extent it is natural. There is nothing in this to be proud of, isn't it ? Whom should one **consider a complete man** ? Him indeed who is ever ready to know and understand everything, who is unwaveringly established in *prajñāna*, who doesn't in his heart have any sense of someone being his own and another as an alien, who is moved neither when blamed, nor when praised. He **alone is a perfect man** whose every deed is done properly, truthfully and according to rules, who is at his ease, calm and collected, whose countenance bears a bright smile in pleasure and pain, prosperity and adversity, illness and grief ; who remains immersed in *ānanda*, who doesn't lose his happiness under any condition. You have taken refuge in *prajñāna* and *ānanda* in order to become a perfect human being : therefore, until and unless you attain that state, even if others shower praises on you for your virtues and conduct, you are only to feel : "there is still much more for me to attain indeed. What is there to eulogise for the little [that we have done] ? Born as human beings, we are simply trying to be human beings. There is nothing in this specially commendable. If we could not do even this much, our very birth as human beings

would be false and futile ; that would be the life of mere beasts.”

26 Phalgun, 1350
[10.3.1944]

..... The riches that are only external render one's heart hard and rigid ; they heighten the sense of conceit, make one feel superior to others : the heart [of such a person] turns his riches into a wall erected all around him and thus cut him away from the infinite brightness outside which can't enter his petty shell in which he gets imprisoned. But the riches [in the form] of love render the heart large, generous and tender : having merged itself with everyone, this heart acquires spontaneity and fearlessness. With the fulfilment attained thus through joy and satisfaction both the heart and the intellect attain maturity. Seeking your own pleasure and comfort is what is called *kāma* [sensual desire] and *moha* [infatuation], while *prema* [love] is that state in which you care for the pleasure and comfort of others, or, in other words, in which, with all your heart, you regard others as your own. The origin of *prema* lies in the glow of *prajñāna*. *Ānanda* is another name for this very *prema*. *Ānanda* is the internal aspect, while *prema* is its external manifestation.

ānanda is derived only from *prema* ; *kāma* and *moha* result only in jealousy, envy, heart-burning, dissatisfaction, etc., etc. Fill your heart with the riches that you get from *prema* and *ānanda*, derived from *prajñāna*, and make the most befitting use of the external riches : this alone is what life is for.

30 Baisakh, 1352
[13.5.1945]

If the mind is tied up with any *saṁskāra* [fixed trend], your heart becomes hard as stone : you will not have any tenderness in your heart for anyone devoid of that *saṁskāra*. For instance, if someone considers fish-eating as sinful, he regards the fish-eater as the biggest sinner in the world. If someone who eats fish approaches such a person on a hot summer noon and asks for water [to drink], he is driven away in the most contemptuous way : the heart becomes as hard as stone [against him]. Men who believe that worshipping a deity is the highest expression of piety, when confronted with a person who doesn't believe in any deity, get hurt in their *saṁskāra*, and become as hard as stone in their feeling towards this person and their hearts do not melt even at his pain or suffering. This is

what happens when one clings fast to any *samskāra* and regards it as the truth.

Furthermore, those who are blinded by *moha* do not want to face the true law ; they do not concede that *samsāra* [world] is ever changing : that is why they so easily get upset and wail and moan when confronted with an illness or loss. In fact, to become upset and desperate is for them the rule : that is why these people, in their turn, call those very persons hard as stone who understand the true law, who know the truth, and who do not get upset, or wail and moan, when confronted with someone's illness or [even] death.

19 Asvin, 1352

[2. 10. 1945]

..... He alone can be considered as man who, before undertaking an action or before opening his mouth to speak, takes note of :

- (1) What am I speaking ?
- (2) To whom am I speaking ?
- (3) On what occasion am I speaking ?
- (4) Where is it that I am speaking ?

An animal doesn't do this. The dog would start barking as and when it pleases : it won't consider on what occasion, at what place and at

whom is it barking. If a man, also, while taking a certain job in hand, or while starting to speak, does so on an impulse, he can't be considered a man. Do not give expression to any emotion or thought on the spur of the moment : try to ponder a little over what you are going to say and whether it would be proper to say it on that occasion.

..... Swamiji neither invites anyone nor rejects anybody ; he neither calls someone to him nor asks somebody to go away : he gives or refuses permission to someone to come or to stay with him only when he finds [or does not find] in him a heart-felt urge and need for that. Swamiji does not keep a hold on anyone for [the simple reason that] it doesn't make any difference to him. Whoever comes and stays [here] does so in his own interest.

24 Pausa, 1357
[5.1.1951]

Undoubtedly the bonds of household life go on ever increasing. Once you are in the grip of worldly life, there is no respite from it. It is, however, necessary to get away from it occasionally : if this is done the very same household task is done better. Even a machine, if used continuo

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Undoubtedly the bonds of household life go on ever increasing. Once you are in the grip of worldly life, there is no respite from it. It is, however, necessary to get away from it occasionally : if this is done the very same household task is done better. Even a machine, if used continuously,

doesn't work properly after some time. That is why it has to be regularly given rest. In the same way, the body and the mind too require rest from time to time. That makes them fit again for work. To take another example, if you don't sleep in the night after a whole day's work, if you work continuously day and night, for how many days can you thus carry on? You get the energy and zest back for the next day's work only if, after a whole day's work, you are completely free from it and have recourse to sleep. In the same way, when the mind gets restless after continuous strain and troubles caused by household affairs, one should turn away from them for a few days and get refreshed : that makes for better performance again for another spell. The performance of your work improves, and your mind gains stability, joy and peace, and further, you are enabled to impart joy and peace to others as well.

28.2.62
[12.6.1955]

If you get upset inside on account of something that happens outside—whatever it may be—whom would it harm? If you put inside your stomach something that lies outside without caring

to find out what it is, you would only get a stomach-ache that would give you a lot of trouble. If you blame that thing for this, will that be proper? The stuff was lying outside. Why did you put it inside your stomach? Was that not the cause [of the trouble]? In the same way, your husband, your son, your daughter-in-law, the money and the wealth, your relatives—all of them exist outside. So? How is it that the mind gets upset on their account? It could get upset only if you take them within yourself without understanding [what they are]. What does taking them into yourself mean? 'Considering them as my own,' expecting them to do as you like: this is what is implied by taking them into yourself. If you regard everyone as he or she is, if you keep in mind that everyone does what he wishes to do, nothing extraneous can enter within you, nor need you get upset. Just see: 'I don't like this'—is, of course, at the root of all troubles. Everyone outside is as he or she is. Will he or she become different just because you don't like him or her? It is indeed you who will have to change; it is you who will have to see. What do you do when, while walking, you stumble against something? Do you get angry with the piece of stone or brick lying in the way? The piece of brick is of course lying there and will continue to be there. If you want, you may pick it up and throw it away. But how many such bricks would you thus go on picking up and throwing away? What then is the best course to adopt? To go along your way with open eyes so that you don't stumble against something lying in the way. So is it with walking along your—

way in life — keep looking outside, walk with open eyes : you won't stumble if you keep observing what kind of nature the person with whom you are dealing has. Only see, only see and observe.

(1) Very often all that one does goes wrong because of his ignorance of the method or manner of doing it. As the saying is : 'All is well that ends well !' The attitude, the purpose and the whole-heartedness with which one does makes all the difference. Very often, of course, all that is done is undone, but sometimes even a non-doing amounts to 'something done.' You will have to grasp the meaning of this in a thorough manner.

(2) What is the implication of one anna and sixteen annas ? * — [Isn't it that one anna is] 'a little' and [sixteen] 'the whole' ? Sixteen annas make a rupee, isn't it ? One anna implies only one out of the sixteen parts. When something done by someone is considered as having been done only to the extent of one anna, it means that only a very little part of it has been done compared to what you had expected of the doer, viz., to the extent of sixteen annas, or, in other words, completely and fully in all respects. So, what is the implication of giving sixteen annas [back] after taking an anna ? [It implies :] if one receives something, one has to do [in return] all that is possible to do. Have you grasped the meaning now ? [Write] what you have understood ?

Svārthapara [selfish] ? The world is indeed selfish. Everyone who deals with the world, anyone who wants to get some benefit out of the world, is

* Before the adoption of the metric system, one rupee was equivalent to sixteen annas.

only *svārthapara*. Now see what *svārthapara* literally means. *Sva* means one's own ; *artha* means gain or benefit ; *para* means what is most important. *Svārthapara* thus means a person **who considers his own interest as supreme**. Thus, you see, everybody in the world considers his own gain as supreme. Where then does the difference lie ? It lies only in what he considers as his own gain ? That indeed makes all the difference. What is the inference then ? As soon as the question of 'my own' gain arises in the mind, it gets related to the gain of others. One is superior or inferior only depending upon whether one gives due consideration to the others' gain or not ; and it is this [criterion] that thus makes the *svārtha* [self-interest] inferior or superior. One who seeks money and wealth, physical pleasure and comforts, or, in other words, the grosser pleasures, is to be considered as the seeker of gross *svārtha* ; thus he is *svārthapara* in the inferior sense.

(1) Now, who is selfish in its worst sense ?—The one who looks exclusively to his own interest even at the cost of others—i.e. even if it harms others.

(2) Who is [a little] less selfish than the first one ?—One who simply looks to his own interest ignoring all others.

(3) Who is even less selfish ?—One who looks to his interest to the utmost, but without harming others.

(4) Who is selfish to an even lesser extent ?—One who looks to his interest [but ensures] that others are not harmed.

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(5) Who is less selfish even than that ?—

One who is prepared to benefit others even at his own cost.

(6) Even less selfish [than all others] is he who doesn't want anything for himself and gives all the advantage only to others.

Now with regard to what you say about *punya* [piety] and *pāpa* [sin]. What is considered as just by someone is unjust in the eyes of somebody else. Again, what is sin to one is an act of virtue or piety to another. Not only that, what is sin in one place is an act of piety in some other place ; what is sin at one time is an act of piety at another time. This shows that there is nothing in practical affairs which remains in one form for all people, in all places and for all time. So, all sin or piety, good or evil, just or unjust depends upon the people, the time, the place, the condition or situation ; or, in other words, all this is relative : there is no such thing as an absolute *dharma*. Is there any medicine which could be considered as absolute ? Could one administer the same medicine, in a uniform dose, to each and every person suffering from the malarial fever ? The treatment indeed depends upon the particular case of a patient. Good or bad, therefore, depend upon practical considerations, varying according to person, time and place. It would be ridiculous for anyone to impose his own opinion on others or to judge someone else by his own standard or in accordance with his own likes or dislikes. You have to judge the other person not by your own but his standard : For whom and in what conditions is meat-eating nourishing ? For whose health is bathing in cold water beneficial and under what condi-

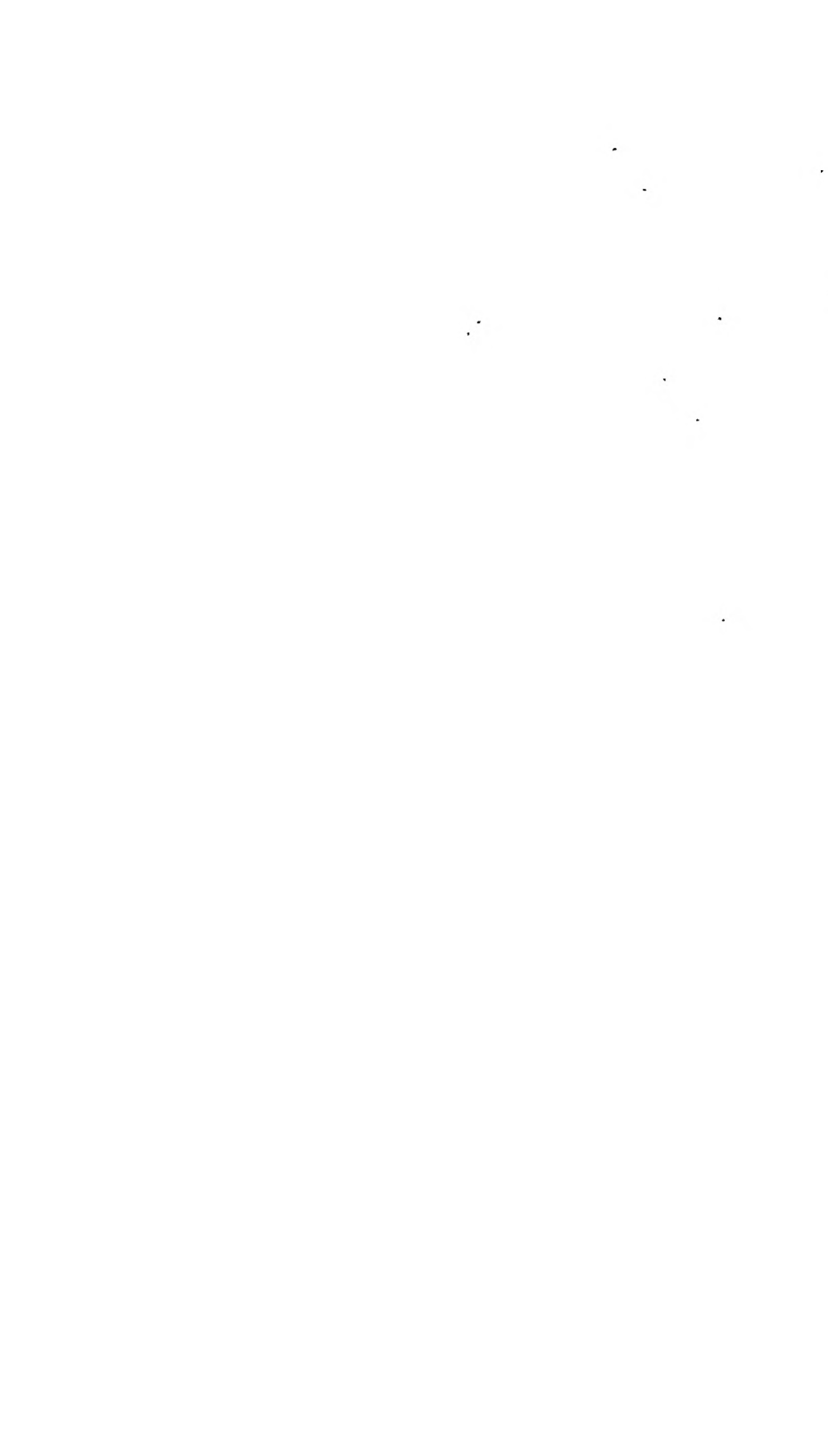
tions ? For what kind of man and under what conditions is sexual intercourse animating ? When all indeed are different, behaviour too has to be different.

The standard that you keep in view is very much your own ; the moment you come into contact with someone else you have to look for the middle course between his and your standards which could be taken as *dharma* [the role]. So, you see, all is relative : there is no such thing as absolute *dharma*.

But won't this mean that you simply have to drift with the current ? Is there no absolute standard of one's own which one could firmly and steadily hold on to ? Yes, there is. What is it then ? Now—doesn't all this complication exist only as long as you exist ? Did you or would you exist for ever ? There was a day when you came ; a day would come when you will go away. This, however, is so only apparently ; **imperceptibly, you are ever moving** with the continuously changing stream of births and deaths : there is an eternal flow of births and deaths ; only at the end there comes the final death.

Very well. Now, what were the things and who were the persons with whom you came when you were born : what will be the things and who the persons whom you would take along when you die finally ? None of the things, none of the persons indeed ! You came alone—naked and empty-handed. So ? Who is your own and who is alien ? No one is your own, no one is alien ; nothing belongs to you, nothing is alien to you. Isn't that so ? If you have to consider someone or something

you have to give. Or, you will have to think of giving before asking for or taking. Don't take without giving : give, and then take. You will take, thus, only because you see that by taking, without giving, you find yourself nowhere : this, thus, is the truth in practice and, therefore, piety, justice and *dharma*. So, this is the foundation or basis of justice as well as injustice. One who takes but doesn't give commits sin, injustice and an act that is contrary to *dharma*. He who gives before taking, or is ever prepared to give once he has taken, he who considers all as his own from the depths of his being and doesn't consider anyone as alien he alone is on the path of justice and *dharma*. This applies to all conditions and situations.



Ashram, 17 Baisakh, 49
[30.4.1942]

Blessings.

... ..

Here are your Sanskrit quotations :

- (1) *Aum iti brahma.* ¹
- (2) *Bhūmaiva sukhām nālpe sukhāmaṣṭi.* ²
- (3) *Ānandam brahmaṇo vidvān na vibhēti*
kadācana. ³

And here is the meaning :

- (1) *Aum* alone is *brahma*.
- (2) *Bhūmā* (*brahma*, *nirapekṣa* [Absolute], big, eternal) *eva* (alone, definitely) *sukham* [pleasure], *alpe* (in *alpa*, a part, small, limited) *sukham* (pleasure) *nāṣṭi* (is not) : The state of eternity, magnanimity, *brahma* alone is happiness ; there is no happiness in narrowness, [or] pettiness.

(3) *Brahmaṇaḥ* (of *brahma*) *ānandam* (joy) *vidvān* (having known) *kadācana* (ever) *na* [does not] *vibhēti* (fear).

When one is able to know the joy of being in *brahma*, all the negative impulses—such as fear, misery, grief—vanish.

At the root of all these *mantra* stands *brahma* : [all this is] a mere elaboration of this state

of [being established in] *brahma*. At the very outset, *brahma* has been described as : *aum iti brahma*—*aum* alone is *brahma*.

Aum, in the Sanskrit Devanāgarī script, is a symbolic word, like 'NATZI', 'TASS', etc., etc. It was customary—and so is it even now—to use a symbolic word comprising a few letters in order to evoke an idea in memory.

Aum = *a* + *u* + *m* + (the dot).

— *Udaya* (creation) + *sthiti* (stability or subsistence) + *laya* (dissolution) + (the state that is beyond all these). The moment you utter *aum*, the moment you recollect *aum*, the concept of [the entire] *udayāsta* [creation and dissolution] comes to mind. The ṛṣi of the *veda* were realistic indeed, their method was inductive, empirical ; they had based their thesis of *jñāna*, *viññāna*, *prajñāna*, etc. on direct, real and manifest experience —, on their own stable, firm and real experience, together with the analysis of this experience : (*jñāna* → *viññāna* → *vaññāna* → *ājñāna* → *prajñāna*). * What they wanted was to transcend misery, grief, fear, etc., which assail life, by providing a 'stable' and solid foundation for all the *bāhyābhyantara* (external and internal, experiences which are fickle and unsteady. And that is why their very first prayer was :

asato mā sadgamaya,
tamaso mā jyotirgamaya,
mṛtyormā' mṛtam gamaya. ⁴

→ Lead me from *asatya* [unreal] to *satya* [real] —
Lead me from darkness to light—
Lead me from death to immortality.

* Rising levels of knowledge in the given order.

The very first perception that man has in life, what he beholds the moment he opens his eyes, is regarded by his mind as stable from the very beginning : every object [really] exists. By constant association with that he develops an attachment for it ; he believes that all this exists and will continue to exist. He doesn't wish to accept that anything could ever be lost ; at any loss or change he finds everything go dark before his eyes, indeed he goes through the pangs of death. He becomes impatient to get out of this misery, darkness and death. He wants to be relieved of the agony caused by this intense feeling, and having been freed from the clutches of this darkness and death he seeks light and rebirth in immortality. Then he wants to find out the cause that lies behind this darkness which is misery, of this dejection that is death. It is then indeed that he learns to see : 'I had held fast to the belief that all was mine and would remain mine, but nothing has remained in the same state ; a constant transformation has been going on : nothing has remained stable ; everything comes into being but once, it appears as though it exists for some time, but again it goes out of existence. This incessant flow of *udaya + sthiti + laya* was taken by me as fixed ; this big *asatya* was regarded by me as *satya* : hence this darkness before me, this death !' All that appears as existing, fixed and unchangeable, is 'not even in existence' ; everything is unstable, everything is changing. The feeling or perception that—

All is 'untruth', all is 'transient',
all is perishable → all is 'aum'

of [being established in] *brahma*. At the very outset, *brahma* has been described as : *aum iti brahma*—*aum* alone is *brahma*.

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→ Lead me from *asatya* [unreal] to *satya* [real]—
Lead me from darkness to light—
Lead me from death to immortality.

* Rising levels of knowledge in the given order.

activities—all flowing towards the goal : India had established all these in their appropriate places in the fullest harmony with each other. Forgetting this perpetual flavour, the ignorant and insensitive offsprings of India today are running after a life that is broken and divided. But one surely will have to free oneself from the infatuation produced by this transient external glamour.

The *brāhma muhūrta* (infinite moment) of India, the sweet and still noontime of India, the balm of undimmed tranquillity produced by the overlapping of brightness and darkness in the slowly descending *godhūli* [dusk] at the end of the day—these are indeed India's ever-cherished [treasures]. India's life is complete and whole. there is no place in it for the frustration and futility produced by division.

... ..

Chhele

[Date not known]

*Aum arkajyotiraham brahmā
brahmajyotiraham śivah.
śivajyotiraham viṣṇur—
viṣṇujyotiḥ śivah parah. 6*

— *Aum*, the light of the sun (*arka*) which is *brahmā* :
I am that ; the light of *brahmā* which is *śiva* (*rudra*) :

leads the mind away from misery, darkness and death to light, immortality, *brahma*. And it is for this that—

*aum iti brahma.*¹

Why? Ponder over this. And tell [me] what is 'alpa'?

Now you will have to tell what is the meaning of (2) and (3).

Bhāratavarsha [India] raised the structure of all *sādhana* and the whole of life on this *jñāna* : [there is] a harmony in India between *tapovana* [forests where the sages lived their lives of austerity] and the cities ; [there is] India's *karmavāda* [the theory of residual actions] as well as *mokṣavāda* [the concept based on *mokṣa*, or liberation] ; [there is] the unprecedented scheme of *varṇāśrama* * in India : [there is] India's realization of the steady, concentrated and the deepest feeling of a tranquil state amidst the unbroken fickleness and unsteadiness [caused by] an urge, on a grand scale, towards *pravṛtti* [active life]—(*kriyāsu bāhyābhyantaramadhyamāsu sanyak prayuktāsu na kampate jñāḥ*⁵—even when engaged fully in all the external, internal and intermediary kinds of actions, a *jñānī* never gets perturbed ; even the entire impetus to external activities cannot affect the unassailable cool of his heart) ; in India [there is the conception] of the [three] *sandhyā* in the morning, at noon and in the evening [which together comprise] *trisandhyā* [the three meeting points] beside the stillness of which there go on unhindered a million waves of

* The four stages in life and the four categories of men. For Swamiji's own definition, see his letter to Usha dated 8.10.1971 (Vol. 1—Page 343).

activities—all flowing towards the goal : India had established all these in their appropriate places in the fullest harmony with each other. Forgetting this perpetual flavour, the ignorant and insensitive offsprings of India today are running after a life that is broken and divided. But one surely will have to free oneself from the infatuation produced by this transient external glamour.

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... ..

Chhele

[Date not known]

*Aum arājyotiraham brahmā
brahmajyotiraham śivah.
śivajyotiraham viṣṇur—
viṣṇujyotiḥ śivah paraḥ.* ⁶

— *Aum*, the light of the sun (*arka*) which is *brahmā* :
I am that ; the light of *brahmā* which is *śiva* (*rudra*) :

I am that ; the light of *rudra* which is *viṣṇu* : I am that ; the light of *viṣṇu* which is (*para-śiva*) *śiva* : I am that.

Aum = 'tripuṭī'-*ātmaka satya* [the truth made up of *tripuṭī*], *tripuṭī-atītā satya* [the truth beyond *tripuṭī*]. (*Sṛṣṭi-sthiti-laya* [creation—subsistence—dissolution], *jāgrat-svapna-suṣupti* [wakefulness—sleep or dream—deep sleep] : all such conjunctions form a *tripuṭī* [triplet].)

This *auṅkāra* has already been explained ; see that letter. The whole *śloka* [verse] consists of nothing but that one topic : only this is in the *aparokṣa* form. [There are *parokṣa* and *aparokṣa* experiences. *Parokṣa* = sense-perceived = external. *Aparokṣa* = not *parokṣa*—not external—internal.

The imagery :

brahmā = creator = creative power

rudra = destroyer = destructive power

viṣṇu = preserver = sustaining power

Manifestation of the energy → energy makes appearance [in some form] ; it looks as if it **stays** for a while, and then disappears : coming, staying, disappearing !

Udayāstamayam sarvam. ⁷ Everything appears and disappears. This is characteristic of Nature : **this is a mere manifestation !** If 'something' appears to be 'happening', it doesn't mean that it **exists** ; nothing remains in the same form without changing : *saṃsāra* is simply the moving on. *Jagat* [that which moves on ; the world] is moving on ; and, in this moving world, all is fleeting ; nothing stays in the same form : therefore **nothing** is ; it is only ceaseless movement. This movement alone is [expressed in the] forms of → rise → fall. Only

in the intermediary stage it **appears as though** [something] exists. *Pārthiva* [physical ; mundane] experience indeed : *sūrya* [sun] is called *bhāskara*—the acme of brilliance. That is why the entire mystery of the creation, *saura-jagat* [the solar system] rests on the sun alone. [Before dawn] everything is enveloped in darkness and nothing seems to exist anywhere ; gradually *ūṣā* [dawn] brightens the east—*aruṇodaya* [break of day, or dawn] : as if everything wakes up, everything is born, everything arises. The sun at **that time** appears in one form, but time does not stand still and is not limited to '**that time**' ; the sun is constantly and continuously on the move ; it is never **static** for a single moment ; it is getting transformed incessantly : even though **rising**, it moves on towards its **setting**. Its rising and setting are one and the same thing. (This description is a perceptual one : visually, it is the sun that moves, though actually it is the earth that moves.) Only in the intermediary stage does it appear **as if it stays**. But is it **static** even for a thousandth part of a second ? Not at all ! So is the state of every other thing. When you speak of 'something', you surely mean the 'same form' for a certain duration—though in fact there is no changelessness. How can one **remain** in *samsāra* [which is ever **on the move**] ? Sitting in a railway train you may of course declare that you are sitting and are not on the move. But, how can you claim to be **sitting** when you have passed by so many stations ? How did this happen ? [Only because] the train, of which you are a part, is itself moving on. In the same manner, 'all this' indeed that you conceive

of as stable, is **nothing** : what is, is **movement**—continuous, and without a pause. Only movement —→ movement —→ movement ! That is why [the injunction goes] :

caraiveti. ⁸

cara + eva + iti. Move on, move on, move on ! Don't remain fixed and static. When you are moving in a railway train, do the trees along the side remain stationary ? [No.] They too keep moving, but in the opposite direction. There is no 'non-moving' in movement. There can be no stability in *saṃsāra*.

There is no movement without energy. It is indeed in movement that this energy gets expressed : only at various levels it acquires different names—*udaya* or *śṛṣṭi śakti* [energy that creates] called *brahmā* ; *nāśa śakti* [energy that destroys] called *rudra* ; the intermediary energy involved in 'subsistence' called *viṣṇu*.

If there is rise, fall is inevitable.

'For every action there is an equal and opposite reaction.' (Newton's law).

This is a universal law. This is characteristic of all energy : this is characteristic of Nature ! To consider only one of its forms as 'absolute' is, therefore, falsity : that something will rise but not fall, as well, that someone will be born but will not die—this is a fallacy. If something 'happens', the 'non-happening' is bound to follow in order to annihilate that. This is what is called the 'twoness' —*dvandva*—*dvandvātmaka saṃsāra* [the world of dualities]. Only this twoness, twoness, twoness ! That is why neither of them lasts ; the one is inevitably followed by the other : pleasure by pain, union by separation, birth by death, etc. That

which runs through these **two** and holds them together, that which is held by these two in order to go on with the play, is **ONE** : that is *śiva*. Like the pendulum ! A pendulum when not in motion is not a pendulum. What happens when you move it a little from its stationary position ? It tends to move to an equal distance in the opposite direction. Why so ? When it has been dislodged from its stationary position, it immediately tends to counteract that action. Creation and destruction go together. Why ? Everything wants to go back to its stationary position, it tends to remain in that same fixed state (Newton's first law of motion—Inertia): that indeed is its *śiva* aspect—the continued one form ! The play of this form however is two-sided :

‘This is thy play,

Thou swingest us in the swing to the
rhythm of a soundless melody’.⁹

(This poem of Rabindranath is splendid indeed)—

For one who thus keeps his eyes fixed to the *śiva* state, both the movements of the pendulum are one and the same.

This is what *parokṣa jñāna* means.

And what is *aṣarokṣa jñāna* ? That [all] this is happening : who says this ? It is you who say so : your ‘I’ says so. “Let me see, then, what this ‘I’ is ! This means that [I have to see] what relation it has with me ? I am moving about, I speak of ‘mine’ and ‘yours’, I laugh and weep, I am born and I die : it is only energy which is thus getting activated !” So ? What is this ‘I’ then ? What i

the form of this 'what' ? Various are the forms and ways in which you are getting manifested : which one of them are you ? [Everyone is] moving on and on endlessly : having come into the womb, man is born, then moves on [through] infancy, childhood, youth, middle age, and old age to the threshold of death ! And yet one keeps [clinging] to the 'I'—the 'I', the 'I', the same 'I'—though this 'I' has passed through so many forms ! But all these too remain only for so long as they are before one's eyes. Otherwise, the play of these infinite forms goes on [continuously] within my own self : each of these forms [therefore] am I, and [yet] I am none of them. I myself am *brahmā*, *viṣṇu* and *śiva*, and, then, I am *para-śiva* [super *śiva*] too. I have, therefore, neither pain nor pleasure, neither birth nor death : nothing pertains to me ; I am I—*sthira* [steady], *śānta* [serene], *eka* [one].

*śāntam śivam advaitam.*¹⁰

I am serene, I am *śiva* [the good], I am *advaita* [non-dual], I am the ONE.

‘Establishing within the Self,
Controlling thy *ahaṅkāra*, *citta*, *buddhi*
and the mind,
Thou wilt know as thy own forms :
Brahmā, *viṣṇu*, *ātmā*, *śiva* —
All thy own attributes as derived
from the Vedas.’¹¹

— This is *aparokṣa* experience.

Śiva means the One (doesn't *śiva* mean 'the good' ? There can't be any good if you don't keep to the one alone ; it is duality which is the

cause of conflict. You can't clap with a single hand. That is why *śiva* means the One). What is the form in which *śiva* has been conceived? White 'like a rock of silver': white has no colour [of its own] for it throws all the colours back (according to Science); it doesn't accept duality; it doesn't regard 'anything' as an 'entity': [it is] holding *triśūla* [trident] in the hand for the purpose of destroying *tripuṭī*. When one conceives of an entity it acquires a tinge or colour: red, blue, or green.

As *śiva*, instead of *rudra*, has been described as the destroyer in this verse, *śiva* has had to be substituted by *para-śiva*. This indeed is indicative of the duality of intellect. Thus: I am *brahmā*, I am *viṣṇu*, I am *rudra*; at the same time, however, I am nothing: I am *śiva*. *Śivo'ham*. I am I. I have no attributes.

'Full of longings and desires I am
But you came in the way and saved me;
Grateful shall I ever remain
For this blessing so cruel and hard'.¹²

[—Rabindranath

The mind runs about in search of satisfaction for its multitude of desires: and hence [all this] misery, dejection and restlessness. That is why it has been said in a prayer-mantra in the *upaniṣad*:

*tanme manah śivasaiṅkalpamastu*¹³

May that mind of mine be of *śiva-saiṅkalpa* (may it have only one *saiṅkalpa* [will, or wish], and not run after a 'multitude of desires'); may I have only one *saiṅkalpa* in me: these *sūtra* [apho-

regarding *śiva-saṅkalpa* are really splendid.

Śiva means, One. That is why *śiva* signifies auspiciousness or the good.

Parokṣa jñāna doesn't free one from misery and unhappiness, it doesn't bring about *mukti* ; but *aparokṣa jñāna* does. Why ? could you say ?

Ashram, 24 Kartik, 55
[10.11.1948]

Blessings.

You have explained your point clearly. What your father says is, of course, true : 'the conditions of service are indeed so !' You too are right : you will, of course, take advice from others, but the "actual decision will have to be taken after considering how my future is likely to be affected, as also certain other factors. The [final] decision will have to be taken by me, for I alone am in a position to evaluate all the pros and cons. If the job is not in keeping with my temperament or my ideals I cannot enjoy peace of mind, nor shall I be able to put my heart and soul into the work."

Keeping in mind what you have stated above, choose one of the two jobs after evaluating the qualifications and the experience that you

ambiguous that it could as well be a question on the topic in which the Pandit was so deeply engrossed. Further, he had no feeling of any want and naturally took it in the latter sense and replied accordingly.] Then the King asked the question in more explicit terms : "Don't you need some money ? Don't you need anything ?" The Pandit then smiled and answered : "Oh, your majesty, I had misunderstood your question ; no, I don't need anything at all, my Lord ; the housewife had cooked a fine soup with the leaves of the tamarind tree standing there beyond ; it was a delicious meal indeed !" The *brāhmaṇa* didn't have any feeling of want ! But it could be different with the *brāhmaṇī* [the wife] ; she is not expected to reach those heights. It all depends upon one's nature and temperament, O my father. * Man's *dharma* is to take to the path that gives satisfaction to the mind. You don't gain anything even by getting hundreds of comforts in the external world if your heart remains dissatisfied, because [ultimately] everything depends upon its satisfaction. All material objects are meant to provide nourishment to the heart. Isn't it so ?

Weigh the advantages and disadvantages of both the jobs thoroughly, and make your own choice : it is not in your interest to delay the decision. Be sure that the path that you choose is now yours and in that alone rests your interest.

There is one more point : you should go on with your work in keeping with your ideal and

* An address of endearment : meaning, 'my boy'.

according to the best of your capacity, and you need pay no heed to what others do: let others say that you are crazy. What others speak of you doesn't matter at all if you are true to yourself: one must not attach any importance to what others say, but should go on with one's job wholeheartedly. You don't give any thought to the way in which others eat when you yourself are hungry, isn't it so, Bābā? * Give due consideration to yourself and do what satisfies your heart to the utmost: that alone will ensure your welfare. Act after cool deliberation.

Chhele

Prasad, 17.2.1361
[31.5.1954]

Blessings.

... ..

Yes, your general conception of *dharma* is correct. *Dharma*, in the modern idiom, implies social cohesion. If there is a proper and living social cohesion—and this depends upon the individuals—then, of course, individuals can collectively advance in such a society—upto the goal.

* Literally, 'father'.

cribed by that society ; there is a mutual bond—unbreakable and living—between the individual and the society, or, the individual and the community : that is why it is good to keep in mind the Sanskrit verse :

dhāraṇāddharma ityāhuḥ
dharmo dhārayati prajāḥ ¹⁴

as also :

dharma eva hato hanti
dharmo rakṣati rakṣitaḥ ¹⁵

The word *dharma* has its origin in *dhāraṇa* [holding, supporting, preserving] : it is *dharma* that holds, preserves or supports the people. If *dharma* is killed, it kills, but if one preserves and maintains *dharma*, it preserves and maintains.

Your quotation in this context :

yadā yadā hi dharmasya ... ¹⁶

is from the Gītā, isn't it ? Gītā is not an independent work : Gītā comprises only a few chapters of the Bhīṣma section of the Mahābhārata. The meaning of Gītā can, therefore, be truly comprehended only against the background of the Mahābhārata. Why did the Mahābhārata take place ? What was the cause of the Mahābhārata war ? How did the friendship between Krishna and Arjuna come about—what was the goal set up, and what was the role of Krishna in the Mahābhārata war, etc., etc. ? Each and every petty king or chieftain, in that distant age, wanted to become independent ; each of them was engaged in strife and conflict with the others : on the other hand, Jarāsandha had imprisoned many a chieftain or king and had a desire to expand his kingdom into an empire and to be recognized as the greatest

If *paramārtha* is not taken as the final goal, there remains a conflict between *svārtha* [individual interest] and *parārtha* [others' interest]: the society coerces and tyrannizes over the individual—it impedes the fullest development of the individual—the society thus becomes the cause of bondage; 'dharma', then, instead of helping the individual in his development, hampers him through the shackles imposed by it. That is why the goal of man's life is : *caturvarga* [the four ends or aims]—

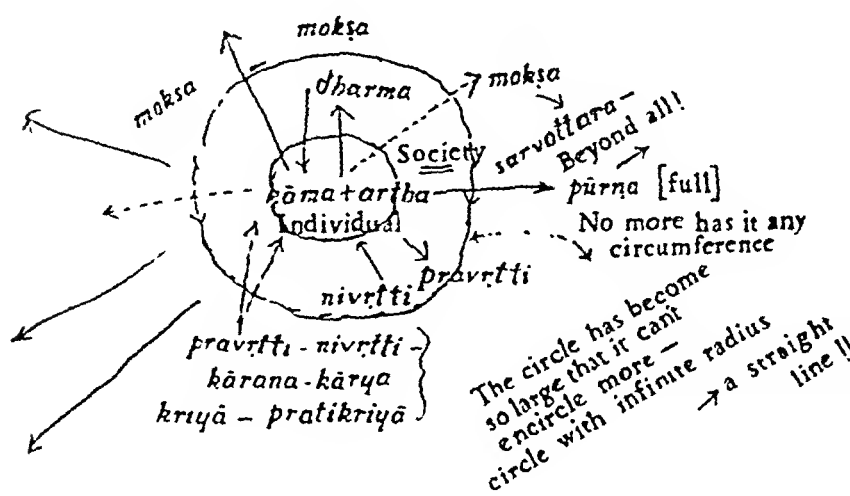
<i>kāma — artha — dharma</i>	——	<i>mokṣa</i>
Material		Spiritual

while keeping *mokṣa* [liberation] as his final goal, the **individual** will, for satisfying his *kāma* [desires] acquire *artha* [wealth]—all the time keeping himself under the discipline of *dharma*. *Artha*, in this context, doesn't mean merely wealth in terms of money : it implies the means for *bhoga* [enjoyment]—grosser as well as the subtler ones.

'Satisfaction of desires' ! So long as desires are there, all is dependent on the outside, or in other words, dependent on *bhūta* [matter] : this *lūta*, though varying in its grosser and subtler forms, is dual in its nature and is based on [the concept of] 'something else which is different from me' ; but essentially it is nothing but the play of the 'I'—hence, all indeed is one. When, therefore, attraction for all this material, worldly, social—all the outer objects—ceases, then alone begins *āhyātmika* or the spiritual : *dhārmika* [religious] and

ādhyātmika are not one and the same thing. This [situation] can be compared to the blossoms and the fruits of a tree. The tree blossoms into flowers → terminating into fruits → the fruits grow → they ripen → drop down. Before its final dropping down, the fruit, from its initial stage as a flower upto its final stage of complete ripeness, passes through various forms → various stages → level after level → what a variety indeed : but its fundamental function is only one : by virtue of its connection with the tree, to collect its juice and grow and ripen ; — and another form of it is to drop down after it is ripened : maybe it drops down quite close to the tree or maybe on one of its own branches—still it has no connection with the tree now. What is the function of its former form ? Simply the fulfilment in the form of a ceaseless activity in order to attain the later form : remaining attached to the tree in order, ultimately, to be free from the tree. Every man indeed is like that fruit—attached to *saṃsāra* through *rāga* or *āśakti* [attachment]. The ceaseless effort to satisfy this *rāga* is fruitful only when the final goal in the form of *mukti* or *mokṣa* is kept in view. This journey is inevitable indeed : nay, it is the journey of man towards victory. The ṛṣi of this country had recognized the inevitability of this final consummation and had, consequently, built the social structure on the lines in keeping with this *viññāna* and *prajñāna* : that is why it was based on oneness, and not on conflict. — This is simply by way of a guideline to you and in a concise form : try to dilate upon it in every sphere.

To put it more succinctly :



—All indeed belongs to the sphere of two, the duality - **moving** from the grosser to the subtler [forms]. But because it is *kāma* that lies at the root of all, so this rise and fall is **going on**—*saṃsāra*—slipping by—*saṃsarati* : simply the game of *pravṛtti* [activity] and *nivṛtti* [withdrawal]—bound by the unbreakable links of *kāraṇa* [cause]—*kārya* [effect] and *kriyā* [action]—*pratikriyā* [reaction] : this is the *nyāya* [law], this indeed is *ṛta* [truth]. This is what is called *parāvara* : *para* *kāraṇa* ; *avara* = *kārya*. *Mukti* implies nothing but freedom from this very *kāma*. This is bound to be so. — This is the law of Nature : for, the basic form of Nature is :

*rukta, śānta, sthira, stabdha, niṣkriya,
nirapekṣa, brahma, śiva, advaita !*

It is like the pendulum of a clock, or like the branch of a tree, or whatever else you compare it with. What is its basic condition or position ? *Śānta* [tranquil], *sthira* [steady]—a mere nothing : but once you make it move, it immediately sways to

the opposite side—after which it keeps swinging--
 ‘this side’ → ‘that side’ : ‘this side’ having
 deviated from its position of ‘tranquillity’, the
 ‘other side’ as though immediately intervenes to
 annihilate the ‘this side’. Why ? In order to bring
 itself back to its basic condition which is that of
 being motionless, steady, tranquil ! Action, there-
 fore, implies : what happens → action → reac-
 tion → reaction → → → for long enough,
 indeed, so that the duality is brought to its end !
 As long, therefore, as there is no termination of
 this action or reaction, or the life that is going on
 in the form of a chain reaction, (though all along
 that tranquil state remains unbroken—as the pen-
 dulum goes on swinging only by keeping its tran-
 quil position in the middle → as if it seeks only
 to reach for that very tranquil position !!), that
svastha, śānta state is impossible to attain. Having
 acquired *satya dṛṣṭi* [true perspective], man
 indeed has observed this : that is why he says :

THAT *svastha-śānta-sthira-bhūmā-brahma-*
 the ‘I’ is indeed *amṛta* !

yo vai bhūmā tadamṛtam. ¹⁹

All that which is different from this is noth-
 ing but the play of duality—destructible—*alpa* :

yadalpam tanmartyam. ¹⁹

what is *alpa* [limited] is perishable.

Yo vai bhūmā tatsukham nālpe sukhamasti. ²⁰

Whatever is *bhūmā* [Absolute] is *sukha* [happiness]
 —there is no happiness in *alpa*.

When one acquires this *tyāga buddhi* [spirit
 of renunciation] then alone is *dharma* meaningful,
 —though, of course, even a partial emergence of
tyāga gives rise to *dharma*—desires can possibly be

satisfied when individual interest is partially given up ! The final termination lies in complete *tyāga*—
tyāgenaikenāmytatvam. ²¹

By *tyāga* alone is attained *amṛta*—the bliss that is beyond all pleasures and sorrows, the bliss that is eternal, steady and unwavering ! Only one point is to be kept in mind—*tyāga* ! Not an **effort** for *tyāga*, but automatically dropping ! It is this which has been given a practical shape in the *āśrama* [stages] :
brahmacārya → *gārhasthya* → *vānaprastha* | → | *sannyāsa* |
 material-worldly-social ādyātmika

People belong to several classes or types. When a boy went to reside with the *guru*, he would find out what *varṇa* or type he belonged to—he would then, during the boy's course of learning, teach him according to his potential *varṇa*, and himself finally determine his *varṇa*—

The one who excels in *jñāna*—will be classified as *brāhmaṇa*,

He who excels in the field of action—will be classified as *kṣatriya*,

He who is predominantly emotional—will be classified as *vaiśya* !

A *śūdra* is one whose intelligence is in an undeveloped stage - his intellect is not yet ripe enough to receive any kind of education : he will learn to act and behave by being with one of the three *varṇa*. → The *varṇa* is **determined by** *guṇa* [characteristic, quality, disposition] and *karma* [action, deed]—and **not by birth or caste**. This is what *varṇāśrama* signifies.

.. .. .

Prasad, 7.8.1967

Blessings.

... ..

Rtam ? Yes, *ṛta* alone is the Truth, that alone is *para brahma*. [the absolute Absolute] !!—

*ṛtaḥ satyam param brahma.*²²

Tattva or Reality is beyond any description ; and yet, even for the purposes of speaking about it and understanding it, there is no alternative expression for it in words—the words are conditioned. To express the unconditioned through the medium of words !! To grasp light through the medium of darkness !!

What is *tattva* ? *Tattva*—*tat* + *tva* = that-ness—suchness—ever new ! THAT is *brahma*—*ananya* [unique], *nirupādhi* [unconditioned], —unique, neutral !! So, trying to define THAT ? **That simply is :** There is nothing that hampers Its being—in respect of either place, time or person [or medium] : ‘It was, is not now, will come into being afterwards’—all this doesn’t apply to IT. **That IS**—now as well as then—here as well as there, everywhere, always, within all – that is why it is called *satya* !! **Nothing** like this is there in what is experienced through the senses !! Does this then imply that Truth has no existence ? But doesn’t worldliness imply *jīva buddhi* – *dehātma buddhi*—the notion that I am the body → that I-am-some-entity ? —That I exist, I existed, I shall exist, —the ‘mine’ will exist !! This is simply *jaḍatā* [inertia]. This is what produces the fear of passing away, of destruction or loss death !! What is the cause of this apprehension

or fear ? That this day will not last ; and yet there is the nostalgic yearning for it to last !! What will remove this fear ? —Only the knowledge that it doesn't last, it will not last, what comes indeed passes away !!

'Only goings and comings—
Only flowing with the current.' ²³

Fixed and inevitable is this flow of change—**this current** : '**this**' indeed is what exists—there never is, nor can be, any contrariness to or otherwiseness of this ! So ? This indeed is Truth ; this flow—this *samsāra* —this *jagat*—is moving on : this, therefore, is the 'Truth' !! This flow in the midst of rise and fall ; all motion is in the form of play of the rhythm of this rise and fall : now this very ceaseless flow of rise and fall is what is '*ṛta*', the rhythm—the cosmic rhythm ; this *ṛta* alone is the Truth !

'Won't you get in tune with this blissful
rhythm

Of being dropped, of being swept away,
and of breaking up ?' ²⁴

This very rhythm is this *ṛta* ; this going and coming : nothing is constant—there is no '**something**'; there is only the joy of moving ! This is *ṛta* !! The eternal *śmaśāna* [burning or burial ground] !! This feeling alone is true and real, — this alone gives victory—

satyam eva jayate nāṇṛtam. ²⁵

Truth alone triumphs ; *anṛta*, *asatya* [untruth] doesn't lead to victory.

→ Movement alone triumphs.

Nothing is *sthira*, nothing remains! There is no 'something'. — So? Whatever is at the moment—that alone exists for that moment. No keeping it for the next moment. Only now !!

ananta muhūrta—

ETERNAL NOW !!

P.

Prasad, 4.6.1962

Blessings.

Now look, Ma, first you have to know what the word *sammāna* [respect] means : it is for this purpose that this letter is being written.

sammāna = *sa*m + *mā*na

= Complete and whole *māna*

= Completely and wholly

'measuring' :

is applicable even to one's own self, it surely must apply to the others also. So, now you see that it is only when you respect yourself that you give respect to Swamiji, and when you do not respect yourself, indeed you disrespect Swamiji. What others say doesn't make any difference in this matter : it is you who have to weigh it, measure it, and decide. See the other as he is, see properly what your relationship with him is, and act accordingly. The result of this would be : neither you insult yourself, nor do you insult the other. And the proof of this would lie in the relationship between the two remaining proper and correct, as also in your not feeling hurt and unhappy. What is the reason? First you saw what the truth was, viz., **'two are different.'** Everyone does and will do what he likes to do ; you can't expect **the other to do what** you like. If you are capable of toiling for eight hours a day and, therefore, get annoyed because someone else is not capable of that, what would this imply? That you wanted to see yourself in place of others everywhere. But this is not true. So, the whole of your **measuring apparatus** went wrong and you, thereby, felt aggrieved, unhappy, afraid and what not. Why so? Because you didn't care to see that **you are you, he is he, she is she, this is this, that is that**—that all indeed are different : you are not he or she, he or she is not this, this is not that. If you want to weigh everything against same weight, this doesn't work at all. Because of this you could not give due respect to anyone. Thus, when you see someone as he really is, you respect him ; **while by expecting the other person to do what you**

like, you disrespect yourself, and you disrespect the other person also : indeed, thereby you **“disrespect Swamiji”**. If you find out the truth, if you are able to measure the truth, if you give ‘respect’ to the truth and then act accordingly, never will you **“disrespect Swamiji”**. This is so simple and easy Ma, don’t be afraid ; remain unperturbed. When you are a mother, you are only a mother ; you are not a wife, and so do not behave like a wife. When you are a wife, you do not behave like a mother ; when you are a daughter, you are neither a wife nor a mother. All are different. Honour and respect are based on one’s maintaining a proper balance and weighing all factors [in one’s relationships] !! Dishonour and disrespect are caused by doing otherwise. **One is as one is—not as you wish one to be.** You will of course grasp the point : if not, say so. In that case the whole thing will be again explained in detail with illustrations.

P.

Prasad, 27.7.1964

Blessings.

... ..
“Abhijñatā in life” ? This is the only support of man in life, Ma. *Abhijñatā*—knowing to the very

depths—*bhūyodarśana*—**seeing** abundantly. ‘Seeing’ what, ‘knowing’ what? Man goes on drifting. What causes this drifting? His ‘mind’s fancy’—his own preference, what he likes. **He only ‘fancies,’ he doesn’t see.** He measures everything outside himself with his own yardstick—as though **‘nothing else’ existed.** The fact, however, is that everything is different, and that comes into clash with him—producing thereby—pain, misery, dejection, hate, disgust, indignation, and even violence. He wants to have pleasure, to get what pleases him; but what he receives, instead, is ‘pain and misery’. And he does not want to accept this ‘pain and misery’: he wants only the ‘pleasure’ to stay on and the ‘pain and misery’ to disappear! [He is like the proverbial] one-eyed deer!† The truth however is that if ‘pleasure’ exists, ‘pain and misery’ too cannot but come into existence; if he wants to have ‘pleasure’, he will have to accept ‘pain and misery’ too. ‘Pain’ or ‘misery’ is as true as ‘pleasure’: to **see and know** this is [to understand] the basis of life’s stability; and **realization** of this is called *ānanda*. It is man’s birth-right to attain this *ānanda*. This indeed is *mukti* from the external [world], or freedom from ‘one’s self-created dream’—coming into one’s own self, or *atmasthātā* [being established in the self]. And **what is required to be seen** for this purpose? 1) Nothing is stable; *prakṛti* [Nature] is a stream of happenings. So, a man has to accept only that which comes to him at a given moment

† Who, unable to see from the other eye, remained unaware of the side from which assault came.

—for it has indeed come ; (2) Everyone is different and separate from ‘me’. Everybody does only what he likes to do.

P.

Ashram, 28.11.1964

Blessings.

... ..
Is everything going all right with you so far as cultivating awareness is concerned? Keep happy : don't expect others to act according to your own wish or idea. How can what is 'yours' become that of someone 'else', Ma, when 'you' and the 'other' one are different? You are you and he is he ! You will have to accept what he is : yes, he is just like that ; it is in this manner indeed that he speaks and acts : he is bound to speak and act in this way. 'He should do as I like'—is contrary to the facts [of life]. You get upset only when you try to impose your wish on the other person, for that is not to be. So, do get on with everyone.

P.

Ashram Ranchi, 14.9.72

Ma,

You have got back home, and are having fever for which proper treatment has been started: this much has been learnt from Satinath's letter.

What you were before, and in what state you now are? * —Only this point [is now relevant]—which indeed is the very simple and natural truth, the very foundation or basis of a healthy natural life :

This is so now :

There is nothing else but this !

To elaborate further—

“It is this that has happened now ; it is this that now exists ; to think of anything else is a falsity, and that will result in unsteadiness, restlessness. But what does **‘this is so now’** actually mean ?

All those organs that make a woman a woman have been taken away, the body has undergone a total change : now you have to bring this changed body back to normalcy. In what way ? By rest and proper medical treatment. It cannot but take some time [for it to recover], which you must allow. This alone will [help you] keep your mind ‘unperturbed’ as well as enable you to do everything with a regularity and as per directions. Your body and mind will thus function normally, and when they function normally, recovery will be rapid.

* Had quite recently been operated for the removal of uterus.

See Ma, see ; you may write according to your convenience.

With blessing to both of you from 'Chhele'—

P.

Anandkuti, 15 Sravana, 1350
[1.8.1943]

It is proper to have discussion only with a person holding the same belief as you do, or who would listen to what you say with due consideration and would make inquiries from you in the same spirit ; otherwise, it would simply lead to controversies and conflict. While giving something to someone you would surely first see if his hand was in the posture of receiving ; moreover, it is not sufficient to see merely that the hand is in the posture of receiving but also whether his eyes are fixed at it ; for, otherwise, the thing that you give, though reaching his hand, might slip from it and fall down. In the same way, it is but proper to observe [all this] while you are saying something.

By not conforming to the law and the truth about the world, people act contrary to them. This leads to adverse results. The adverse and unfavourable consequence is not liked and produces displeasure, giving rise to anger and heart-burning, misery and sorrow, to bitter quarrels, confrontations and fights. Then, in order to maintain peace of the mind somehow, all kinds of imaginary assumptions are fabricated by the mind. But keep-

ing in view the law and the truth, one who accepts that law and truth, and, at the same time, acts accordingly, does not need any complicated and vague assumptions [to justify them]. His life remains spontaneously blissful.

The biggest mistake lies in wishing everything concerning one's own self to be favourable—[in wishing] only for that to happen which one considers good for oneself and not that which is unpleasant. This fundamental mistake alone gives rise to various other kinds of mistakes. Blinded by ignorance and infatuation, one wants constantly to have only pleasure, fortune, good health, honour, fame, etc., and to keep pain, misfortune, illness, dishonour, infamy, etc., away—forgetting that the former constitute only one aspect of life, the latter being the other ; that life comprises both pleasure and pain, prosperity and adversity, good health and illness, life and death. These are merely two sides of life. It is just like a bowl : concave from one side but convex from the other. Can it ever be concave from one side but not convex from the other ? That would not let it remain a bowl ! The bowl remains a bowl just because it has both these two aspects. The dual aspects of life are similar.

Can the air have a free play in a room of which only one door is kept open and all the others are kept closed ? The foul smell of that room would kill a man. The room can give health and happiness only if it provides equally for the entry as well as the exit of air. In just the same way, life consists of both sides.

If you go on simply stuffing yourself with very rich food, only keep taking in, and shut the

passage for the outlet of the waste discarded by the body, what would this lead to? Discomfort, illness, death ! In like manner, there will only be discomfort, despair and death if, keeping open only one door of life, one kept the other closed !

When you build a house, do you make all the arrangements only for getting into it? That you built a really magnificent house but did not provide for the drain and the latrine : would there ever be a house like this? Don't you keep provision for all that too from the very beginning? For, without this, the house doesn't become habitable. Life, too, is exactly like that.

But man is so blind indeed that he likes to have in his life only that which is pleasant ; [he would rather] keep open only the side of pleasure, prosperity, etc., and have the other side of life, consisting of pain, adversity, etc. closed. That is the reason why he is taken aback and gasps when these befall him, little realizing that they are bound to follow : arrival and departure, rise and fall together constitute the law of the world. And because he is incapable of accepting them, he weaves out of his mind fanciful theories. This is how various beliefs have come into being.

See the Truth, see the Law ; life would be filled with joy, and would become free from care and anxiety.

Prajananpad

Ashram, 12.1.50
[26.4.1943]

A desire, if intense enough, is bound to be fulfilled. When a desire is not fulfilled, take it that it was not intense or strong enough. It is never that there is only one desire : for a particular object and a particular moment there exist several desires—some of which are in a favourable or suitable condition to be fulfilled and others in an unfavourable condition. Action follows only when they cancel each other leaving the strongest in the field to be fulfilled. A desire with absolute concentration can never remain unfulfilled. When you find a desire appearing, just find out if there is also some other contradictory desire in regard to the same object. Both the desires are surely yours. For instance, take your wish to be with Swamiji : try to see if, along with that, you can also recognize some inconvenience or a different wish. Keep it in mind that a desire with absolute concentration is bound to be fulfilled. It is wrong to consider that only that which you like is yours and not that which you don't like. All that is happening within you is yours ; the question of your like or dislike in the matter simply does not arise.

In this way, consider every situation with which you are faced in life as yours. How could it have come to you if it did not belong to you ? Can anything gravitate in your direction unless you yourself draw it ? Every article in your room stays in its own place, and is not coming towards you ; but it immediately comes to you if you reach for it. In much the same way, a certain person, a

certain situation, a certain event which comes or happens to you, does so only because it is attracted by you, though you may not be aware of that attraction. You do not know all about your life, do you? This is why all that happens in your life is yours. Be firm in the conviction that all indeed is 'mine'.

Ashram, 26 Pausa, 53
[11.1.1947]

Blessings.

... ..

Be ever conscious of this : there is no way to proceed on the path of *prajñāna* than reliance on Truth. Truth has two characteristics :

(1) All this is *saṃsāra*, everything is unstable and in a flux, nothing continues to remain in one and the same form ; you will, therefore, have to accept cheerfully whatever situation you happen to be in. When you are placed in a particular situation, it cannot be nullified. It is untruth to ask : 'Why has it happened in this way', [or] to wish, 'it were better if it had not happened that way.' What happened happened ; what can be done now is trying to counter-act it, if so required, after first accepting it. Pleasure and

pain, prosperity and adversity, rise and fall, union and separation, birth and death, good health and illness—all these will be there one after another ; any desire to give up one and pick up the other is falsehood ; you will have to accept cheerfully whatever comes to you at a given moment.; and be or act as the situation warrants.

(2) Each one is **a separate entity** ; everyone is different, no one else is like you, no one place is like another place. Act after taking cognizance of the situation or person you are in contact with ! What is required is this : see one just as one is and behave accordingly : it is futile and incorrect to expect someone else to be what you yourself wish him to be. Everyone's nature is different ; each one would like to act according to his own different nature : truthful behaviour lies in dealing with each and every person duly taking his nature into consideration ; the desire to see everyone the way it pleases you is falsehood—move on deliberately.

Try always to live according to these two aspects of truth. Never, under no circumstances, will your mind [then] become agitated ; it will remain blissful.

Prajnanpad

Ashram, 2 Baisakh, 1360
[15.4.1953]

Blessings.

... ..
“May I be able to see the truth and accept it.”—Simply try your best to obtain fulfilment of this prayer of yours : what else, Ma ? To act always deliberately and knowingly is the first step towards seeing the truth. What to see and what to deliberate upon ? *Samsāra* is continuously moving, nothing is stable, everything is changing ; change is the law. Nothing whatsoever remains in one and the same condition, everything is transformed. What comes goes—goings and comings, comings and goings ! Goings and comings, therefore, cannot pose any question of their being good or bad. Be or act according to the situation. One should accept a situation at a given moment as proper and right and act accordingly. What else ? Everyone is different, no two entities are alike—no one else is like you ; even your own offsprings are not like you—and even among them each one is different from the other. Who, then, do you expect would act according to your wish ? You are to deal with a person after seeing him as he is, in keeping with the person or situation you are dealing with.

Moreover, the moment someone is with you, he becomes yours. If you don't regard him as yours, give him up, discard him. But you can't ! What does this indicate ? Since you consider him to be 'mine', so he is yours. This is indeed how everyone is yours. For instance, your *sārī*, your

petticoat and your blouse belong to you without doubt, but you don't use them as you please—wearing the blouse around your waist and the petticoat on your bosom ! You wear them according to where they belong. In just the same way, even though all are your own, you have to deal with each of them as they are.

P.

Ashram, 4 Magha, 1360
[18.1.1954]

Blessings.

You have written that : “Endowed as I am with your blessings, may I, fortified with a firm and strong heart, and having thrown away all the dirt from my mind and body, find within me the capacity to follow the path of truth, seek only truth, peace and bliss !” What you write is the very truth, Ma ! May the hearts of you people be fortified with the insight to see clearly and thus fulfil what you pray for from the depth of your hearts.

What is it that you would see ? Would you see, or think what your mind fancies ? What would you see ? [Only this :] where and in what situation

am I placed at present ? What is it that lies around me ! Everything is changing, all this is *saṃsāra*—a constant flux, everything on the move and slipping away ; no situation would or does remain the same. Whatever the situation you may be in : see it as it is and, being in its midst, change it according to your requirements—or, if that be not possible, adjust yourself to it and go on acting accordingly. To say why has it happened so, or that it would have been better if it had happened in another way, is only thinking with your mind and not seeing. Any particular situation is what it is. Then ? It is untruth to say : ‘It were better if this had happened in this way,’ or, ‘it were better if this had not happened !’ You lived in Patna earlier, in a particular set of circumstances ; now you live in Calcutta, in a different set of conditions. So ? It is not possible to have in Calcutta the conditions that you had in Patna. [The truth is that] now you are in Calcutta. Isn’t it ? You cannot live in Calcutta under the same conditions that you were used to in Patna.

Again, to expect that your sons and daughters-in-law would remain as they were before, too, is false. The ‘before’ is not present now. What was there before is no more here ; you will have to live with what is here and now. You will have to accept this as far as possible.

And again, look, your sons and daughters, though they are all your own progeny, are different from each other. You can’t expect the same things of each of them : one is as one is.

So, you come to the formula : Be or act according to the situation.

Only to see : one is as one is. When this is not seen, then alone do all such thoughts agitate the mind : Why was it so ? It ought not to have been so ! — But how foolish and false this is, Ma ! What happened has happened : would it change by your saying, 'it ought to have happened thus' ? If there is a wish or a need to change it, and also if it lies in your power to do so, change it, as far as possible : this alone is what you can do, Ma. Moreover, since everyone is a different entity, you will surely get what you are to get ; what is to happen to you will surely happen. There is nothing else that you can get, nothing else that is going to happen to you.

Only see this much ; fortified with this firm insight into truth, your heart will remain joyful and stable.

P.

10.7.62
[28.10.1955]

Blessings.

Try always to keep alive in your hearts the significance of *vijayā* * or this *mahāpūjā* [the

* A festival signifying victory of good over evil.

great worship]. Suffering springs from the sense of the 'mine' and the 'alien' which is produced by remaining bound within the narrow limits of one's small self. To regard all as one's own is what this *mahāpūjā* or *vijayā* implies. At the time of your birth, you came [into this world] empty-handed and naked ; so will it be at the time of death : no one and nothing came along with you, nor will anyone or anything go with you. How thus can there be anything 'mine' and 'alien' during this interregnum ? Either everyone is yours, or no one is. Besides, there is nothing that remains stable or fixed, isn't it ? Look at your own body : you regard it as 'my body', but from your infancy till today, how many bodies did you acquire and discard ? Is **any of them** in the same condition ?

See, just see, and remain happy.

[About 1947]

Before I proceed to write on this point, here is a gift for you in the form of a poem as it had emerged at the dawn of [my] youth out of a vivid experience that had illumined the aim and object of life :

The Call Of The Whole —

From a drop to an ocean everything in the
universe,
Immersed in eternal ecstasy, rushes towards
the Whole :
The blossom filled with fragrance desires
to get into the form of fruit ;
The stream, mad with joy, speeds recklessly
on to the sea ;
Atoms of dust cherish in their hearts the
hope to grow into mountain ranges ;
The mountain yearns to touch the moon
through its peaks reaching for
ever greater heights ;
The bright young moon, in its boundless
delight, longs to grow into a full moon .

Enchanted indeed is the whole universe at
the spectacle of this splendid game
of the Whole.

Why should you alone stand away—igno-
rant, inactive, insensate?—

Get up at once, awake, O valiant one, look
at the game—pushing cowardice aside ;

Rush forward, grab all the knowledge from
the treasures of Mother Universe ;

Fill your heart to the full with the song of
new awakening.

With sweetness imbibed from *karma*, *jñāna*
and *prema*, may you become
a new Nimāī—

Building a new Nadiā—quenching thereby
the heart's thirst for nectar. *

The most beneficent blessing that the
ancients bestowed upon man was : 'Enjoy a long
life'—*satam vatsā*—may you live for a hundred
years! Why this wish to live for a hundred years?
In order to reach the goal of life indeed! Today,
education is devoid of a goal ; there is no effective
incentive for one to keep alive. That is why in all
the spheres of life today one has become a slave
of crippling contradiction.

You [both] are going to get married : *vivāha*
[marriage] is the source of *rasa* [delight ; sweet-
ness]. Why is it that *vivāha* is essential for reaching
one's goal in life ? [It is because] a man, if alone,
cannot enjoy *rasa* ; an upsurge in the heart of one

* Nadiā—the childhood name of Chaitanya, the renowned
saint of Bengal, and Nadiā—his native place, which became
a place of pilgrimage for the Vaishnavas.

seeks a corresponding response from the heart of another ; indeed a person goes in quest of one with whom he could share all his emotions. You have indeed realized in the light of your own life's experience that while you are running about in connection with thousands of activities and intellectual pursuits, a time comes when the heart starts seeking a haven where all those rigours of your activities could find rest and repose—in the fond and affectionate surrender [of someone else]. One heart seeks another heart so that *rasa* in all the spheres of life would find its culmination as well as gratification : this induces an ever increasing fervour in all the activities of life in newer and newer modes of *rasa* : this makes for progress towards the acquisition of a more extensive knowledge ; this makes for experiencing emotional life in depth. And the source of all this *ānanda* lies in the potentiality for a complete and spontaneous expression of one's emotions. This union between man and woman forms the very basis of all impulses. And the purpose of *vivāha* surely is to provide one with a firm and durable basis for this union. Given merely to longing and yearning for ever and ever and being surrounded by innumerable [waves of] desires that keep beating at the boat of his life, man has to make efforts to cross the ocean that this world can be compared to. So long as this *vāsanā*—desire—is not satisfied, man flounders at every step while trying to advance towards his life's goal. The purpose of *vivāha* is that it act as an aid towards the attainment of the goal of life ; it is the means to the satisfaction of all desires. The reason is that experier

rasa [bliss] in all the spheres of life is not possible anywhere else : and that was why, after expelling Rāma from his kingdom, Dasharatha had lamented, "O, what a fool I am to have inflicted deep agony on Kausalyā—this Kausalyā—who is to me my mother, daughter, sister, companion, minister and a courtesan."

So long as this desire to experience *rasa* does not find satisfaction, life drifts amidst the grosser sentiments and emotions ; it doesn't acquire the power to experience the finer goal. For :

*kāmasya dve bhārye
ratiśca prītiśca.* ²⁶

kāma * (desire for experiencing *rasa*, which is commonly called *prema*) has two wives, or powers : *rati* and *prīti*. (Experiencing of the *rasa* of physical enjoyment is called *rati*, and the mental pleasure is called *prīti*). Experiencing in depth of both *rati* and *prīti*—complete and full expression of *kāma*—is made possible only in the union of man and woman, and marriage is the sole gateway to this union. *Vivāha* implies this : that two physical bodies and two different hearts and souls would fill each other, would absorb in themselves all the passions and impulses of each other, would *vahana* [carry] each other's entire load : that is the purpose of *vivāha* (to *vahana* specifically) between the two. *Vivāha* entails perfection of two lives. That is why a wife is called *ardhāṅginī* [the other half of the body]. And since she is a companion in all the activities, she is [also] called *sahadharminī* [co-partner in *dharma*]. With the mutual merging of

* Cupid in Greek mythology.

two lives there [thus] emerges a perfect and complete whole.

Before taking up any kind of activity, you have to undergo training appropriate to that activity; only after that you launch upon a project : Isn't it only because you had acquired the proper scientific training that today you are engaged in the advanced studies and researches in the field of radio—to provide it with [an even] more solid basis ? In the same way, keeping the practical application of *vivāha* in view, which indeed is the source of all power, try to get a proper understanding of sex science and hygiene, and, after having acquired this knowledge try to apply it to every sphere of the day-to-day lives of you both. May the souls and hearts as well as the lives of you both, thus, find their meaning and fulfilment in each other ; may you both, by discerning the good as well as bad points in the other, try to fulfil each other. May the whole environment around you—your society and the country—attain its perfection in the perfection that you both attain !

[About 1959]

That you are finding it possible to uphold and advance the position and dignity of your country by standing up firmly “even in the face of

opposition from many a mighty group of nations" is very commendable. But there is nothing wrong in their attitude, [for] everyone hankers after **superiority for himself** : the difference lies only in this : whether he tries for it while preserving the other one also, or by annihilating him.

May the mission [on which your party is there] be crowned with success. Upholding your rightful cause with coolness, patience, truthful logic and a firm heart is the correct way to proceed.

"Our country too abounds in such beauty spots [as we find here]. But these people have provided facilities and opportunities that make it so convenient for visitors to be at these places of natural beauty and be enchanted [*'upabhoga'*] by them." It is true of course that in this country also there are innumerable places of [natural] beauty [lying scattered] in diverse forms : [but so far] the country was in bondage, it was possessed by others, it didn't belong to you ; now the country is yours : it is surely appropriate that now this beauty should be provided with facilities for men to enjoy them (*bhoga* ; not *upabhoga* : *bhoga* pertains to man, while *upabhoga* pertains to the animal world : wherever there is *upabhoga*, there is animality, or, dependence) through union between nature and man.

... ..

Meet people : only meet them—without developing any special likes or dislikes, or, a sense of value of your own ; for you will see in them only your own self [projected], you will then wish to see in them your own preferences, and, not finding

them there, you will be disappointed and unhappy. When you see someone, only see him : this indeed is the scientific way of seeing. Of course then [the questions arise] : what is man, what should be his activity, what is his [chief] characteristic ? What is the scientific way of looking at things ?

Man has embarked on a mission of conquest : this alone is his birth-right. Having conquered all, he wants to get established in 'svārājya' [self-rule] '*svārājyam adhigacchati.*' ²⁷ Initially, he is born in *pararājya* [alien land]. Fear—fear—fear ! Where ? Inside as well as outside. Through him—both inside and outside—there revolves in a circle the sequence of events of a vast variety and intensity : Nature's play. Nature's activity goes on through a dual process. One of its forms remains outside ; the other, inseparably and inevitably, inside. To conquer this Nature is the mission of man : the essence of man's complete and total *sādhana*. India had [the privilege of] discerning the form and characteristic of complete and total *sādhana*, indeed attained perfection in that *sādhana*. Hence came out the words :

*sa svārājyam adhigacchati tasya sarveṣu
lokeṣu kāmācāro bhavati.* ²⁷

—He attains *svārājya* ; he feels completely at ease among all kinds of people in all the spheres. ('Unhindered shall you be manifested in all that I experience.' ²⁸) All become his own, no one remains as alien. He is liberated from fear.

The conquest of not only the outer Nature, but also, along with that, of the inner nature : all the yearnings of the modern man are only for

what is external. That is why life is broken [into fragments] : one may get pleasure, but no *ānanda*. Only see.—

“May I succeed in my attempt to lead my life with open eyes and knowingly, carefully as well as with awareness.”—May this be so.

P.

[About 1949]

You have gone there as a *pratinidhi* [representative] of Bharat. * You know indeed : *pratinidhi pratinirūpa pratibhū* = another image. A *pratinidhi* of Bharat is thus — Bharat. This implies that, while there, you are not a *vyakti* or *vyasṭi* [individual], you are Bharat itself, you are *samaṣṭi* [the aggregate ; collectivity]. From a practical point of view also, as you must have observed, when an individual is away from his native place, he finds himself more identified with it than the place he has gone to. To call yourself a Bengali while in Bengal carries no significance : you are a Bengali only when away from Bengal. Similarly, outside Bharat, you belong to Bharat. Even an isolated action of yours may bring Bharat honour or dishonour. You don't have an individual entity [there]. Your entity there depends on Bharat. Hence, India's interest

* India

alone is your interest. But this [process] does not stop just here.Even before [being an Indian], you are a human being. Therefore you can look to India's interests only in keeping with your humanness. As every individual is a separate entity, so should everyone have a speciality of his own. If that is not done, on whom will that entity depend for its nourishment and development ? For example, there is what is termed as the 'American' precision ! India too has, in the same way, whether knowingly or unknowingly, opted for a speciality of its own : *satyameva jayate*—as you know. Truth alone triumphs. Do you know what is the whole *mantra* in the *upaniṣad* ?

*satyameva jayate nāṇṛtam satyena panthāḥ
vitatō devayānaḥ.* ²⁵

It is Truth alone that triumphs ; *anṛta* [un-truth] never triumphs : *devayāna*—the path of knowledge, of light, of immortality—is laid with Truth.

Life [as lived] from moment to moment is based on Truth : man shall remain established in Truth ; all his activities shall be carried on in the light of Truth—this alone is required of him. Hence, this is the *dharma* of man. The ultimate significance of man's life, indeed his greatest attainment, is in the *sādhana* [search] of this Truth. What is the purpose ? To attain *amṛta* [immortality]. You know of course :

‘*asato mā sadgamaya tamaso mā jyotīgamaya
mṛtyorma'mṛtam gamaya.*’ ⁴

Lead me from *asatya* [untruth] to *sat* [Truth], from *tamaḥ* [darkness] to *jyoti* [light], and from *mṛtyu* [death] to *amṛta* [immortality]. Of course, all depends upon [the interpretation of] what Truth is.

The *sūtra* [formula] lies in :

hiraṇmayena pātrena
satyasyāpihitam mukham ²⁹

—The face of Truth is covered with a golden dish.

You may find yourself confronted [there] with various queries regarding India. May every deed of yours redound to the credit of your country, to you, as also to [all] mankind.

Anandkuti, 19.1.1949

Dīkṣā [initiation], according to the *śāstra* [scriptures] is that by which the knowledge of the universe is acquired, by which every kind of specialised knowledge of the world is obtained with regard to what the law of the world is, what the relationship between the individual and the world around him is—the relationship that brings about nothing but misery and unhappiness in the mind of the individual—as well as its cause and how can it be overcome and by what means; it is that by which this specialised knowledge of the world is obtained, or, in other words, that which purifies the intelligence as well as the emotions.

First of all, one must have the clear conception of *dīkṣā*, *mantra* [sacred formula], *japa*, etc. One is to act only after having known this, for without this the whole effort becomes futile—a sheer waste of energy. [In such a case] this effort becomes a mere show, and no results follow, for the simple reason, that it is based on untruth. When based on truth, it cannot but produce results.

Anandkuti, 4.2.1949

When there appears a desire in the mind to do something, it is necessary, before taking the job in hand, to deliberate coolly and calmly on the following factors : what is the nature of that desire ; what is its objective ; what would you miss in life without satisfying it ; if that want is not fulfilled in what way would it injure your life ; and also, whether that injury would make your life unbearable.

What is said by people with regard to *dīkṣā* is for the most part right, but they are merely words. *Dīkṣā*, as prevalent these days, is nothing but an outward show, a mere skeleton—and in some cases even this is missing—merely words, without a meaning ! Of course, it is also true that a life without *dīkṣā* is a life without essence, but what, in fact, is that *dīkṣā* ?

Ashram, 25.3.1949

(1) All this is *saṃsāra*, an unceasing flow of change ; nothing is fixed : rise and fall, pleasure and pain, prosperity and adversity, convenience and inconvenience, union and separation, birth and death, honour and insult, all appear one after

another—none of them is stable. Nothing stays, nothing is permanent.

(2) All are different ; no two objects are similar ; no one else is like me ; no two persons, places, events, conditions are ever the same ; —therefore one is as one is. No one is as I am, neither am I as anyone else is ; to expect someone else to act according to my wishes is falsehood.

(3) Since all are different, I too am what I am ; for my own purpose I have formed relationships all round me ; no one can oppress me. The environment or situation in which I find myself is my own ; it is I who am responsible for my actions. I shall do whatever I wish to do, I won't do what I do not desire to. I won't allow conflict to grow between various kinds of desires, I shall look closely at them all and, after trying to bring about a reconciliation between them, opt for one [of them] as my own and shall work for it. If, however, I find that I don't want to have it, I won't work for it. 'I am forced to do this ; how can I help it ? — I have no option in the matter !' — all this is false. 'By doing that alone shall I be free from the [grip of] non-doing.'

(4) What is required is to say to yourself : 'I do, or I don't do', as well as, to keep these words in the heart. And, to the extent this truth is absorbed [within the heart], to that extent will the mind be satisfied and find peace. Having sown a seed, if one digs the soil every hour to find out if it has sprouted, would that seed ever grow into a plant ? What is the proper way ?

(a) It is not proper to consider something as wrong just because the mind considers

it so. It appears wrong to you only because of your habit of long-standing. You will have to apply your intelligence of today, and see with the insight derived from *prajñāna*, i.e., in the light of truth, [and say] that since all are changing, since no two are similar, therefore one has to act according to the demands of the changing situation. As the situation, so has the act to be—with each person according to as he or she is. There is no point in taking a rigid stand with regard to something [you consider] wrong. You will have to see why it is wrong.

(b) Since the environment or situation in which you now are is going to last for some time, [accept it and say that] it is 'my own'. This conviction has to be entrenched in the depths of your being. This would [then] automatically keep your mind detached : the question of "putting up with it" doesn't arise at all. "Putting up with" implies your unwillingness, that you are forced to take upon yourself a burden imposed by someone else, and that you are helpless. The feeling that it belongs to 'me' is lacking in this.

(c) You don't have only one wish, but many ; the realization, however, that all these wishes are yours, is not there. Your 'mind' desires to give up shopping, etc. Does the mind desire only this ? If this alone were the wish, you would surely act accordingly. What else does the mind

desire ? Out of all these [desires], only that is acted upon by the mind which is the strongest of all. For that alone is its true wish.

(d) "Could both take place at the same time ? : whether this is possible or not ?" As and when one of the conditions of this situation gradually makes its exit, the other one comes into being. But that which is already there will have to go away ! If the mind is filled with its dirt, how will 'Truth' find an opening for itself to enter ?

Prasad, 3 Baisakha, 1356
[16.4.1949]

Doesn't 'movement' imply getting away from where one is ? In the same way, mental or spiritual progress means getting free from the stages of mind, intellect or emotion in which one is now. Then alone would you arrive at another [stage]. 'I can't give up what I like ; I want it to remain as it is ; my *jīvatva* [lower self ; ego-sense] should remain intact ; and yet I should achieve *śivatva* [higher Self]'—isn't this absurd ? Haven't you to get rid of your desire, of your illusion before that ? The more you get rid of the illusion,

the more would the true knowlèdge, *prajñāna*, emerge. A dirty piece of cloth cannot be dyed properly. Can your wife, though full of passion, get fulfilment of her desire if she embraces you with all the clothes and various ornaments on her body? Won't they hinder? In what way could she embrace you tightly?

... ..
Yes, 'to know' means 'to be'. Have you become that which you know? To be is to know. How could you know what to be a father meant so long as you yourself did not become a father? How can a woman who has not given birth to a child, herself, know what birth pangs are? So long as you don't come to grips with a certain matter, so long as you don't become 'that', it is wrong to say that you 'know' it. That is only self-conceit and a falsity. Those who say that they know remain bound to this false self-conceit. It is only because of committing this mistake that people remain bound to the conceit and falsity, that they 'know' This is why they are unable to make progress. --

‘How can one who is ever happy
Sense the misery of the others?
How can he who is not bitten by snake
Feel the pangs of its burning poison?’ †

† A Bengal proverb.

Prasad, 25.8.1949

Being part of the human society, if you don't in a general way get together with people, it would render your heart narrow. Since every human being is a different entity, let each one act as he pleases : how does it concern you ? If on the one hand it is unnecessary for you to be on very close and intimate terms with anyone, on the other, your not mixing in a general way with everyone would also be a hindrance in the way of the expansion of your heart. It is essential to keep good relations with everyone outwardly, for if you regard yourself alone as pious and cut yourself away from others, it would only produce ill-will. One must within one's heart cherish friendly feelings for everyone. These friendly feelings last only so long as you don't expect anything from others.

The implication of 'to do' or 'not to do' in respect of any kind of job is this : when you have before you a certain job, you have simply to see and feel that it is yours, and so put your whole heart into it, and 'do it'. Otherwise, you will have to give it up, and 'not do it'. Even while doing these jobs, people are accustomed to declare : 'I do it because I am helpless, because I am forced to do.' Here lies the mistake. 'If I do, I do' ; or else, 'I don't do at all'. This is the implication of : 'to do', or 'not to do'.

Prasad, 15.11.1949

What does a cow accustomed to remain in bondage do when she is freed ? And how does she behave while in bondage ? So long as she is in bondage she keeps standing still at her place and eats only when food is offered to her. Of course, sometimes, she tries to run away too, but as soon as she gets a jerk from the rope tied around her neck, she again quietly settles down to her state of bondage. But the moment she gets free, with tail uplifted and jumping and running about unhindered on all her four legs, she pulls down at whatever she finds to eat and does not know, as it were, what to do with her liberty. This applies equally to a man or a people in bondage and [their acquisition of] freedom. While in bondage, to all appearances, they do submit to law and order, but that is only a mechanical life ; no credit can be given to them for that [law-abiding life]. But when they get free of the bondage, they as though do not know what to do with their freedom. Their self-interests get the better of them. Their 'I' is identified with their petty self-interest. For some time it goes on like this, indeed, but later on, as the momentum of that recklessness gradually slows down and as they come to understand and know their position, they can learn to act according to the demands of their duty in just the same way as the cow gets pacified after all that reckless running about. The people of this country are in the same condition. This is of course inevitable, because it is natural : after remaining under domination of others for so long, they didn't have any-

thing which they could call their own ; they simply kept on working like machines. The exhilaration and charms of independence have today driven the people to reckless and irresponsible behaviour, but by and by everything will settle down. The contagion has undoubtedly spread to all spheres of life. Try to see the truth ; see to it that your own conduct is always right and proper. Why does one think or deliberate ? Only in order to come to a decision with regard to the ways and means necessary to accomplish a certain task. It is futile to deliberate or think upon a matter about which there is nothing that you can do.

... ..

What is the purpose behind investigating the *ātma* ? Let the topic dealing with the mind be finished first. *Ātmā* is to be taken up only afterwards. It is better to have talks on these topics in person ; they don't become clear enough through writings. But try to see what truth is ; that is enough [for the present].

"May I be able to merge myself with everyone."—Yes, this is all right. As one is, so one acts. Neither too much intimacy with others, nor non-intimacy is proper. Mingle with all, love all with your heart, indeed, but, at the same time, never try to impose your own opinions where they have their own. Unless one makes inquiries from you in a true spirit, or is subordinated to you, don't prevent anyone from acting in his own way. Why hatred ? Everyone is at a different level [of development] in the same way as there are different levels such as ...

youth, adult-hood and the old age in a person's life. Which level [out of these] would you hate? The same applies to man and woman. All are different; none of them is like the other. Consequently, their behaviours are also different. All are separate [entities]. You may do as you like, and let others do as they please. What is there for you to hate? As a human being you have to love everyone wholeheartedly. This feeling [of love] has to be there in you for your wife, your children, your friends and relatives, in fact for everyone. If you approach someone with love in your heart, he may listen to you, but how can you force your opinion on him? That would create nothing but hatred.

... ..
What would life after this be like? Well—what would the course of study of the next class be after the completion of the course of a certain class? Does one bother to know about the future [studies] if one properly goes through one's [present] course of studies? What kind of persons think about the future? See, just see with open eyes.

It has been noticed that when a desire in one's heart remains in an acutely dissatisfied form, and there is a strong yearning for its satisfaction, it gets fulfilled in a dream.

Prasad, 28.11.1949

A person who does not look at himself keeps always talking about others. There is one more point which you must always try to remember : one always tries to find out and despise in others the very shortcomings and faults that lie hidden and suppressed within his own self. Try always to observe yourself. It becomes easy to get rid of *your shortcomings and mistakes of all sorts* if, as soon as you find them out, you just face them and do not suppress them. You can try to clean the dirt from a room only by properly looking at it.

Since everyone is different, it is essential to deal with the other person as he is, even though you have love for all in your heart.

See, just see with open eyes.

Prasad, 24.4.1950

"It is for myself that I built up all the relationships around me." How to test whether it is you who have done so or not ? [The test lies in this] : If you haven't done so, give them up. But you can't—isn't it ? Why ; what do you feel ? By giving them up, don't you feel unhappy ? Isn't there fear, pain or a sense of failing in your duties

behind this? Can you keep calm and collected [if you give them up]? If not, what does this imply? [It surely implies that] you do not like to give them up. So? You can give up [only] that which you consider to be not yours. Why is it that, here, you can't [give up]? Try to ponder over answers to these points and deliberate upon what you find out.

Prasad, 30 Asvin, 57
[17.10.1950]

The sole purpose in man's life is to love so abundantly as to see all as one. You were born alone —naked; when you die, you will indeed go alone —naked. All human children are born in one and the same way. There is no difference in their birth. Only in the intermediate period do all the differences come into existence: all this sense of 'mine' and the alien, difference of caste, wealth, learning, etc., as also of high and low, inferior and superior, [touchable or] untouchable, etc. [All this is] only separating, separating. The *saṃskāra* [tradition] that does not unite man with man, but, on the contrary, tries to keep men separated, is falsehood; such a *saṃskāra* drags one towards the lowest depths, little by little. It doesn't allow man

to remain a man, it turns him rather into something lowlier than an animal. [Essentially] all men are alike; the differences of caste, *saṃskāra*, wealth, etc., are not at all recognizable so long as one doesn't proclaim them. To differentiate, thus, is a trick that the delusory *buddhi* plays. Pull down all the walls that divide, and shatter them. Embracing everyone to his bosom as his very own, alone, becomes man.

8 Kartika, 57
[25.10.1950]

Is it the same body that you still have since your childhood? Or, the same mind? How many bodies did come and go, one after another, and there was still another that came again; this is how the process goes on: nothing is static, it is a constant flux. Nothing ever remains the same, though you do declare, 'my body'—as if it is the same body, in the same condition. So it is with your mind too. Just try to see to what an extent it has changed. Did the mind that was there in your childhood remain the same in your youth, or is the mind that you had in your youth still there? It is moving—all is moving; nothing remains fixed. What is it that you could regard as your own?

you ever retain anything whatsoever in one and the same condition? Whom or what would you cling to? Besides, you were born alone and naked; you will die alone and naked: Only in the intervening period, [you consider] this 'mine'. All is going—all will continue to go. Why the fear then? There is no abuse worse than wishing for somebody's death: isn't death the ultimate fear one could have? Death is always there. What is there to fear about it then? Since nothing remains fixed, since all is going away, what is there in the fear about losing anything then? Of course, there is desire, and because there is desire, your life stream has run since your very birth. Thus, so long as the momentum of desire remains unexhausted, another life will be there even after this one is gone, in the same way as one goes to another class [of the school] after passing out of the previous one. The way you lead this life will, precisely, determine the next phase of it in your life that follows.

Prasad, 31.10.1950

"*Vairāgya* first"—undoubtedly. But it is important to understand the distinction between *vairāgya* and *tyāga*. First take *tyāga*, which means renouncement: when something is with you and

you cast it away or get away from it yourself—this is *tyāga*. *Tyāga* implies separation of two objects from each other. It leaves behind the feeling : ‘I have given this up.’ *Tyāga* pertains to something outside you : it has to do with something external. But *vairāgya* pertains to something within yourself. *Rāga* means the tinge, the attraction. *Vairāgya* means the non-existence of the tingeing, the attraction. When there is no desire—either to have or to give up, that indeed is *vairāgya*. Existence of the feeling that [there is] something else which is apart from ‘me’, is *vairāgya*. There is neither the desire that ‘I want something’, nor the desire that ‘I don’t want anything.’ It is a negation of ‘I like something’, as well as of ‘I don’t like it’. There is no such feeling as ‘I have something,’ or that ‘I have given up something’. Do you follow ? If there is no adhesive gum on your hand, nothing will stick to it—whether you touch a thing or do not. Both having or not having a thing means the same to you. Even if you have in your hand all the things, nothing clings to it ; nothing gets connected to you, or disconnected from you. Isn’t it, then, all the same to you whether you have something or you don’t have it ? Similarly, if the mind is free from this adhesive called desire, you have neither any sense of having something, nor of being deprived of something : this is what *vairāgya* is. But if your hand is dabbed in an adhesive, will you be spared even if something lies [a little] away from you ? Stickiness caused by the adhesive is there on your hand : the moment it touches something, that something gets stuck to it. In the same way, if a desire is there in the mind,

—if there is in it the conception, that ‘I am someone’ : ‘I am wealthy’, or ‘respected’, or ‘learned’, or ‘*tyāgī*’ [one who has renounced the comforts of life] ; or, ‘I possess this thing and that thing’ ; or, that ‘I have renounced’, ‘I am without a stain’, etc. ; if this sort of conception keeps the mind tinged and inclined towards these—if this sense persists within and has been given up only outwardly—then it would remain [restricted] only to the outside ; the *rāga* would remain intact within and the mind would remain bound : and likes and dislikes would keep arousing pleasure and pain, and attraction and revulsion, in the mind. If there is no *vairāgya* within, the outer *tyāga* aggravates self-conceit and generates hatred for others in the mind. If there is *tyāga* without *vairāgya*, the potential for getting trapped again by possessiveness remains intact. Mere *tyāga* is untruth ; *vairāgya* alone is truth. There is fear that lies [hidden] behind *tyāga*, while there is no such fear behind *vairāgya*.

Chinmaya — *chit* + *maya*. *Chit* means pure knowledge. That which is in the form of pure knowledge is *chinmaya*. That alone in which there is no existence of ignorance is *chinmaya*.

‘If you hanker after more
Than what you have in plenty
—The genuine and pure—
You’ll surely spoil all.’ ³⁰

20 Agrahayana, 1357

[6.12.1950]

Keep it always in mind that the proof of one's remaining on the path of *dharma* [virtue] lies in a gradual decline of ill-will, antipathy and sense of alienation towards others, as well as in an increase in love for them. Why is it that one doesn't have love in one's heart? Because the other one is taken as separate or alien. All those who surround you are there by virtue of being connected with you; had this not been so, either you would have got away, or else, they would have kept aloof. Do consider everyone as your own. And yet, since each one is apparently different from the other, deal with everyone according to what one is. How much to expect of a person is to be determined in the light of that person's feelings and attitude towards you: this would prevent you from getting frustrated in your expectations.

P.

Patna, 5.1.1951

One commits mistakes only in matters about which one is ignorant. If one tries to arrive at the cause of a mistake and having found it removes it,

—if there is in it the conception, that ‘I am someone’ : ‘I am wealthy’, or ‘respected’, or ‘learned’, or ‘*tyāgi*’ [one who has renounced the comforts of life] ; or, ‘I possess this thing and that thing’ ; or, that ‘I have renounced’, ‘I am without a stain’, etc. ; if this sort of conception keeps the mind tinged and inclined towards these—if this sense persists within and has been given up only outwardly—then it would remain [restricted] only to the outside ; the *rāga* would remain intact within and the mind would remain bound : and likes and dislikes would keep arousing pleasure and pain, and attraction and revulsion, in the mind. If there is no *vairāgya* within, the outer *tyāga* aggravates self-conceit and generates hatred for others in the mind. If there is *tyāga* without *vairāgya*, the potential for getting trapped again by possessiveness remains intact. Mere *tyāga* is untruth ; *vairāgya* alone is truth. There is fear that lies [hidden] behind *tyāga*, while there is no such fear behind *vairāgya*.

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3

Para 3: 135

One commits mistakes only in those areas which one is ignorant. If one tries to find the cause of a mistake and having found it, corrects it.

Ashram, 21 Magha, 1357
[1.2.1951]

In dreams appear mostly the images and impressions of childhood, images and impressions which in a natural way leave their strong imprint on the innocent and tender mind of the child. All impressions of later life are coloured by that tinge of the childhood impressions.

"I can see, as though everyone now loves us more than before," — what can be better than this? Consider all as your own and love them. If you don't have in your mind animosity and aversion toward others, others too would have none of these against you. It is like looking at your [own] face in a mirror: won't you find reflected exactly in it all the grimaces that you make?

P.

Ashram, 1.3.1951

The more you begin to feel at ease within and the more you love others, the easier and more unperturbed will your sleep be. 'Everyone is yours.' Of course all are separate and different from one another, but there is no one who is an alien. It's the same as with the organs of your body; if

are all separate and different, but not one of them is an alien, they all belong to you. Consider all as your own and love them ; only while dealing with others, take each of them as he or she is.

... ..
Moha means—delusion. That which does not let one see a thing or person as it, he, or she is, and, instead, makes one see it or him or her as something or someone else, is called *moha*. For instance, everything is unsteady, but that which makes one think that everything is steady is called *moha*. That which creates in one's mind the distinction between 'me' and the 'other' is *moha*. *Moha* is only a product of the mind and that is why it is a delusion, a figment.

Mada means a false sense of self conceit. That which produces a feeling that 'I am superior', or, that 'I am a wealthy man', or, that 'I am a respectable person' is called *mada*.

Mātsarya—*hinse* in common [Bengali] usage – is that which makes one feel bad and jealous to see someone else happy and prosperous.

Ashram, 25 Phalguna, 1357
 [9.3.1951]

Inner wisdom and outer behaviour are different [from each other]. When you have within

you the feeling that 'everyone is mine', you won't be troubled and annoyed by the various kinds of attitudes adopted by others. Only while dealing with others, you will have to conduct yourself according to the person or situation you are faced with. It is of course true that you should have no ill-will or animosity towards even a thief, but having come to know that someone might commit a theft, you will have to take proper care and act accordingly. Why will you allow yourself to be swindled? If you kept your eyes closed, you only gave an opportunity for greed hidden in the mind of the other person to come out, thus causing only harm to him. *Tattva-jñāna* [knowledge] is to remain within you, but in your dealings with the world outside, you are to behave as the situation demands.

Ashram, 6-1-1951

Carry on, simply carry on, nothing else —nothing else is required. If you are holding the proper spirit to *pran*, the *pran* itself has but faintly touched you (the *pran* itself will become clearer and clearer). Keep in your mind that to know means to be. What does 'to be' mean? [It means] its manifest form brought

intellect, emotion, as well as action. Through intellect—perception of the *satya tattva* [true reality] : all this is *saṁsāra* [moving], everyone is a different entity. Through emotion—experiencing this *satya tattva* : everyone is ‘mine’ ; [having] goodwill for all. And, therefore, in practice—friendship with all—having an attitude of equality and affinity towards everyone. And yet you will have to deal with everyone as he is and according to the condition in which he happens to be. It is only natural that, while you are in deep thought, your eyes could get closed. With joy in your heart, move on.

Prasad, 7.5.1951

“Intellectually, emotionally, as well as in action, truth has to be discovered. That is why I remember every moment that all is ‘I and mine’.” Everyone is different, and yet not alien. All are your own forms ; the same eternal energy is getting manifested in that form which is yours. You are that alone ; only THAT is getting manifested in an inexhaustible [series of] forms—in the form of your wife, children, etc., in all the forms indeed that [appear to be] outside you ! You are [however] not the form, for the form is forever

undergoing transformation. You are rather the very source of energy underlying That ; it is the very Infinite that you actually are. The Infinite is indeed all : it is only in appearance that all are finite and small. It won't do if you allow your mind to be held back by outward appearance ; you shall have to look beyond that, to experience that all is 'me', that all are 'mine' ; only they are getting manifested in different forms and in different ways. It is just like your assuming different forms in different situations—at home, in office, with your wife, with your children, and so on, and so forth. But aren't you actually the same person in all these situations ? You do not call any one of these forms to be 'you' : you act [differently] as the different situations demand, knowing well [all the time] what you really are. See yourself in everyone and love them all.

Prasad, 27 Jyeshtha, 58
[11.6.1951]

"It is one and the same infinite energy that gets manifested in infinite forms—and that is me, and you, and all [others] : Only THAT is." Hence this variety of forms : all are different, but none is alien, nothing is alien ; all are 'mine', all are my own forms : whom to hate and what to repel ? [Truth resides in] boundless love, boundless good-

will or friendship, and a boundless [sense of] 'my own' ! Cherish this sense of all 'being my own' in every nook and corner of your heart, fill your whole being with this feeling of all being 'my own'.

Prasad, 25 Ashadha, 58
[10.7.1951]

Making efforts to see the truth always, in every condition and situation, and in every deed and action is the foundation of *satya-sādhana* [search after Truth]. Change in attitudes is of course quite in order. If fire appears to be true, you will no doubt have a sensation of heat, and it would naturally burn.

Prasad, 20 Shravana, 58
[6.8.1951]

The difference between understanding and experience ? Understanding comes through the intellect, while experiencing is through the heart—by becoming one with that. Understanding that

comes through intellect is, in the beginning, superficial. It stays apart from feeling. Whereas feeling, experienced through heart, gets firmly established within, and is absorbed in one's being in a natural way : the two do not merge into each other. Why ? Because, what is experienced through heart, having been absorbed within, makes one naturally inclined towards it ; and one feels as though this alone is real : that is why what does not tally with it is taken as false, and is therefore likely to be rejected. This is the reason why even that which one has [intellectually] 'understood' does not enjoy the same validity as experience. The deeper this intellectual understanding gets rooted within, the looser becomes the hold of the emotional fixation on the mind, and the stronger the impression of the intellectual understanding within. One therefore has to try, along with this, to apply this understanding to one's actions. The influence of the long-stored *saṃskāra* [impressions] of *rūpa* [the form] is so firmly entrenched in the mind that it takes long indeed to uproot it. The more one experiences the falsity of it in one's behaviour, the more will the experience of *arūpa* [the formless] get illumined. All that happens is *prakṛti* [Nature]. *Prakṛti* is the kinetic [or active] aspect of energy, while *puruṣa* [soul] is its potential [or passive] aspect. *Puruṣa* is perceived only when all action reaches its final quietude. But the very same *puruṣa* is the foundation on which all action is based.

Prasad, 23 Bhadra, 58
[9.9.1951]

Whatever the understanding through the intellect, you are always to see how you feel at heart. The attention is to be focused on what was experienced at the emotional level—how you actually felt. So long as there remains the desire to do something, Nature's action goes on. When should it be taken that you are free from Nature's grip? Only when you desire no more to get or give or do something more. When would it be so? When all the getting, giving and doing are completed, when all the 'doing' that Nature demands of you has been exhausted. You will get liberation from the grip of Nature when you do all that you do with awareness of what you are doing, why you are doing it, and whether your action did actually produce the desired result. Now look, the only support in life is—deliberating realistically and, at the same time, acting in accord with one's desires.

Prasad, 8.10.1951

See, see, and do not keep yourself apart. Of course all that you see outside is diverse and varied, but none is 'alien'. Quite true : [you have]

to cultivate the habit of observing with an open heart and an open mind. Do merge yourself into all, and let your entire being be involved in this ; but while dealing with others you have to act in respect of each person in accordance with what he or she is. Don't deal with others the way it 'pleases' you. The only task is to get freedom from the grip of Nature. The more the work pertaining to the outer energy [or] desire is completed, the more will your heart attain stability and peace in *puruṣa bhāva* [the active principle]. It is just like sleep that comes when one is exhausted after hard work. This sleep is the law of Nature. Man is awake and conscious while acting. So long as you act without awareness of what you do, you remain a slave of Nature—like an animal, a child, or an ignorant person. One is free from [the grip of] Nature to the extent and in a measure that one is awake.

Prasad, 15.11.1951

The meaning of "standing upon what you are just **now**, etc." is that you will have to properly see that such and such is your desire ; that are your likes and dislikes ; this is the state a condition of your intellect at this stage ; this

where your interests lie ; in other words, [seeing] what your *jīvatva* [ego sense] consists of. But this [seeing] is not to be based on your intellect alone. You will have to observe and see through and with [the help of] all : your intellect, your heart, in fact, your entire being, and you will have to mould your behaviour accordingly. At the same time you will have to keep in mind, or rather remain conscious and alert about, whither you are proceeding. For instance, you are to go to your office, you have to be in office ; but at present, where are you actually ? In your house. You are in your house, while your goal is the office. The office is of course there fixed in your mind, but the step that you take to move forward is from the room, from the place where you are. Isn't it so ? If your house is at a distance, it takes some time to arrive at the office and you don't start thinking how nice it would have been if the house were situated nearer. Again, standing in your house [and without moving out of it] you don't complain : 'Why is it that I haven't yet arrived at the office ?' You know where the house is and where the office is situated. That is why, though the image of the office stands fixed in the mind, you move your steps from where you happen to be — keeping in mind the road on which you walk, the people that are around you, and the environment in which you are moving. Just look now, don't you take steps taking all these into consideration ? If your mind is solely occupied by the office, can you move on properly ? You may stumble, you may bump into somebody, you may fall in a ditch, or you may go down under a carriage—thereby, per-

haps, failing to reach the office altogether. If you do not keep in mind where you happen to be and simply keep on thinking of the office, can you arrive there? In just the same way, now, apply this to : “standing upon what you are just now, etc.” — with regard to your mind, intellect and, in fact, to your entire being. Acting according to its demand, go on moving forward towards the place that truly belongs to you — the eternally true ‘I’ that is not tied down to this petty body and mind of yours ; the ‘I’ that includes all and is with all, and yet, is beyond all. If you proceed in this way, you are bound to get joy. On the contrary, by making intellect alone as your mainstay on the one hand, and on the other, by keeping your heart narrow and considering yourself separate from all others, you would only perpetuate this pettiness. Now take another example. Once [I] had an occasion to be at a Vedanta Ashram. ‘So’ham’ [That Am I] was the topic of deliberations. [I] was still observing the Brāhmaṇa tradition : there was the ‘sacred thread’ [on the body] ; the ritual of swallowing a mouthful of water was observed ; [I] was used to leaving on the plate a little food at the end of a meal, for, this was the rule. Someone who was sitting next to me asked : “Why did you leave this food uneaten?” The answer : ‘This is the rule ; something has to be left for the insects, ants, etc., so that they could eat it. Again the question came : “What do you mean? You all are *So’ham*—for whom do you leave this? Who else is there?” Now what kind of ‘*So’ham*’ is this? Where did the mistake lie?

... ..

You have of course to get rid of the sense of separateness by enlarging and expanding yourself, but, ultimately, this 'getting enlarged' or expanding, too, will disappear : your true 'I' is *bhūmā*, the *brahma* ; nothing can excel That. Early in the morning, keep still [for some time] and observe all that lies outside—all that is happening around you. See with the whole of your heart ; try to [imbibe the] spirit.

Prasad, 8.12.1951

What you have written about your experience at dawn is only an intellectual exercise : you will have also to feel and experience it through. Just see, how everything around is quiet, calm and still : occasionally, there comes a sound, a variety of sounds maybe, but the moment they register themselves, they subside ; the same quiet, calm and still [atmosphere] is restored. It is, as though, there exists the ONE alone—quiet, calm and still ; everything rises and subsides within it ; nothing lasts—everything [that appears] was there before, and what remains eventually is only that ONE—quiet, calm and still. What is it, then, that lies between these two ? What is that which you separate from all this that surrounds you, and

which you term as 'I' ? What, in fact, is that which lies there within you ? What is that which is there always and everywhere ? Leaving your intellect aside, try to experience this in the depth of your entire being.

Ashram, 14.3.1952

Your mind is at present the playground of the petty, limited, *śakti* [power] : the narrow, petty life has become the playground of the petty, limited power, bound within the body and the mind, which is called 'I' : "I am so and so, the father of these children," so on, and so forth. *Jīvatva* implies nothing but the play of this petty 'I' : the play of *śakti* within a finite limit. This *jīvatva* is to be annihilated and merged into the play of the unlimited, the infinite *śakti*. That is why, first of all, you have to acquire the knowledge that everywhere—all around you as well as within you—there always goes on the play of the manifold and the infinite *śakti*. You are to acquire the knowledge that you are not confined within the narrow limits of your finite life. That is why you are to make efforts to see and experience the play of the infinite forms of the infinite *śakti*, as well as, to merge yourself into it.

Ashram, 5.4.1952

To put up a resistance [in this matter] is not justified. If the need is felt—and the proof of the need lies in the emergence of the wish—you would benefit only if you pay a visit to Dhakuria. Let not your mind brood on anything for long. When something comes up in the mind, try first of all to give it a full and proper consideration. If even this doesn't help, by all means act and satisfy the wish. Let the inner voice say : "I have indeed done what had to be done ; nothing else [in this matter] remains to be done".

Ashram, 6.5.1952

"The *sādhana* [practice] for merging yourself" is indeed essential. Anger, hatred, disgust, jealousy, etc., arise in the mind only when one considers oneself as something separate and apart. In this alone lies the root of unhappiness and dissatisfaction. It is this that is called *ahaṅkāra* [egoism] : when I am something separate and apart, then I alone am all-in-all. [This implies that] all others should be as I like them to be ; all others ought to do what I want them to do —and so on and so forth. This is how one imposes restrictions on all sides on the entire variety, viz., I, you, he, that, this, etc. ! The result : outbursts

of anger, quarrels and scuffles. What a vast multitude of variety is there all around ! Amidst all this infinitude of variety, I too form a pattern of that variety, and everyone is moving forward in the same flow of change ; what remains is only the indivisible, quiet, and the constant Truth—everywhere, and always. Nothing else is ; you, I, he, that, etc. simply present a visual illusion. That is why the multiplicity, the separateness and the variety lie only in outward appearance. All are one within. Where, then, is the scope for considering someone as mine and another one as an alien ? Everyone, everything, is indeed me or a form of mine ; or, in practical terms, you may say : everyone belongs to me. Whenever and whatever the situation or the person, be one with that situation or that person at that moment and deal with that person by sharing his feelings. Experiencing the quiet and constant truth : experiencing, that the quiet and the constant are the only truth.—Remain happy.

Ashram, 7.6.1952

There are two aspects of Truth : —

(1) [Truth that is] indivisible, calm, constant.

(2) [Truth that is] apparently full — of variety, and change in that variety.

In the beginning, there is a sense of division which one has to get rid of : the finite is not confined to one but extends to many, to a vast variety ; then again, this finite is not stable either—it is always in a flux.

When, therefore, one does not have this feeling, in one's innermost being, of being indivisible, calm and constant, one has to find out why it is so : if the *saṃskāra* [fixed trends] formed by the habit of perceiving division in such forms as : my own and the others, the high and the low, etc., persists, why it is so is to be found out. And the perception that all is changing, that nothing is fixed, is also to be made stable. While dealing, however, with the outside world in terms of the finite and the many, one should, within one's being, consider all that in harmony with the indivisible ONE.

If this 'harmony with the ONE' is broken, one will have to find out why and how the sense of the finite emerged, and will then have to get rid of that sense. [The result would be that] the sense of the finite gets gradually weakened and the sense of the indivisible gets stabilized : both the processes would go on side by side.

Prasad, 7.8.1952

What does 'something' signify ? When you refer to a tree, a man, or a thing as that tree, that

man, or that thing, what do you actually mean? To what or whom do you apply these terms? To the forms, of course, in which you had seen them **before** : the height, etc., the colour or complexion, the expression or attitude, are kept intact in your mind and you **still** conceive of them to be in the same forms : the same height, etc., the same colour or complexion, the same expression or attitude. It is only because of this that you refer to them as that tree, etc., etc. ! But you can refer to them as this and that—as ‘something particular’—only if they were **still** exactly the same as **before** and no change had occurred in them at all ! You speak of each of them as ‘this’ or ‘that’ only because you think they have remained unchanged. But what is the reality ? Nothing is fixed or stable in ‘*saṃsāra*’ or ‘*jagat*’ [the world]. Suppose, having got in a railway carriage, you wish to believe that, being in the same place in your seat, you are not moving [with the train]. No doubt you remain at the same spot in the train as you had occupied after entering it, and, **apparently** you are indeed **sitting** and not moving, but are you really still in the same place ? If so, how did you depart from one place and arrive at another ? So your sitting at a fixed place is only apparent. The fact is that actually you are moving. Similarly, this is *saṃsāra*—it is moving on—**nothing is fixed at all**. Not a single object to which you refer as this or that, or, as something particular, is there any more ; everything is changing every moment : this is only a running stream. There is no ‘something’ that you can call as ‘something’—this conception has to be strengthened in every sphere

through *sādhana*. I am moving on, every 'entity' (it is only for practical purposes, that the word 'entity' has been used) is moving on ; it does not remain [static] ; it can't remain : 'remaining' or 'is' are only verbal expressions, for, in reality, they carry no meaning ; like the phrase — 'offspring of a barren woman' — it is meaningless. If you conceive of something in terms of 'it is,' it would indeed create the illusion and expectation that it 'remains' [constantly].

Prasad, 16.8.1952

Evolution means blossoming forth : the energy that remains in one form and has not blossomed yet, blossoms a little in a subsequent form—and later on, a little more, a little more, and even more, like a seed which sprouts and is then transformed into a seedling—with two little leaves on it—which further grows on and bears a bud which, in turn, grows further though still closed : then it grows on to open up and eventually blossoms forth bearing within it a small seed in its formative stage, which also slowly grows on, and so on, and so forth. This is the course of evolution, or, [in other words] the process of the manifestation of energy. Everywhere this evolution is being

manifested ; the flow is on. There is nothing which you can call an 'entity' or 'something' that remains confined and fixed to one single form, and does not change. As this continuous process of change is not visible to the eye, it looks as if in the beginning there was a bud, then came the half-blossom, and then the blossom. As if it acquired those different forms each for a span of time. Isn't it mere a visual illusion ? And this is why one says : the bud has blossomed, or, the flower has crumbled into the dust. As if it existed as something in the form called bud, and then it took another form and became something else ! That is why flowering is liked, but crumbling into the dust is disliked. Likewise, energy manifests itself in various forms in inanimate Nature : the unconscious is transformed into the conscious and gives rise to the animate object—then there appears the mind, and thus it goes on.

(1) A living being acts in all sorts of ways, of course, but its actions are carried out only by **force** of nature ; it is not **conscious** of the action taking place through it. The sense that 'I am something' appears only afterwards : 'There is a fruit there : I like it, I shall eat it'—the faculty that conceives this is called the mind. Now, the sense that 'I am something', is what has been called 'self-consciousness'.

(2) "Life begins to throb"—means life-energy evolves itself from the inanimate, and manifests itself in various forms. "Are all the 'living beings' alike in appearance as well as in their action, or, are there different levels of the evolution of energy or the throbbing of life-

energy ?"—Everything exists in its course of evolution ; 'nothing is stable or fixed'—the life force as well as the mind keep evolving. All this is *samsāra*. Just see this aspect of *samsāra* ; let the illusion of 'something' being there disappear : if this is done, remaining [alive] or going away [dying] will all get merged into one. [Then indeed] you will remain the same whether 'something' is got or lost, whether you are born or you die, whether you are face to face with prosperity or adversity. When you regard something as prosperity, its loss implies adversity, which [in turn] causes fear and frustration.

(3) "In the beginning, when the child is in the mother's womb, what is its form and what is its experience ?" It is a state of uniformity : in the same temperature, in the same posture, it is a mere thing ! As soon as it is born, however, the variations in the intensity of light, wind, temperature, sound, etc., occurring in the outer atmosphere, start giving shocks to it, some of which it likes, and others it dislikes. But these shocks are simply received : the sounds are just heard by the ears, the objects are just seen by the eyes : there is no consciousness in the form of 'I hear', or 'I see.' Gradually, all these experiences are stored up in one place : a 'something' is seen, or heard, and so on and so forth. The consciousness of this 'something' is what is called 'I'. And the medium through which this consciousness of the 'I' is acquired is called the 'mind'. Thus the mind emerges : only the 'I'. Later on, this mind keeps 'developing' : 'I' am small or big, dark or fair complexioned, male or female, 'I' have likes or

dislikes, a caste, a family, etc., etc. ! In the beginning, they are all acquired or learnt. Isn't it ? Later on, they leave their imprint in the form of *saṃskāra* [residues] on the mind, and then, whether you are conscious of them or not, they all influence your mind without your knowing.

Prasad, 20.10.1952

“There is nothing except the infinite and the indivisible energy—” everything else is only coming and going, rising and falling. In the day to day life, therefore, let whatever comes at a particular moment remain [as a reality] for that moment. You have to see that the mind doesn't get diverted in any other direction. Similarly, while going on the road, you have simply to keep going on the road. You have to keep your eyes fixed on the path, but within your inner self you will continue to be in that very constant and calm state. It is like the formation of habit : when you get accustomed to a certain type of work, you turn it into a habit and the work is done involuntarily—without much attention from your mind. While the mind is engaged in some other work, the inner being remains constant and calm : your eyes remain open and alert attending to

For *śavitā* [the sun]—who has created all this visible universe, (*sūrya* is also called *śavitā*) — all indeed are its 'own.' They are all products of this multicoloured universe ; who can [therefore] be apart from it and alien to it ? And this *sūrya* is also called *mītra* [friend]. It distributes energy among all in equal measure : that is why there is all this variety, but no one is an alien.

The 'I', in its early stage, implies only the one that dwells in this body. Everyone considers this body as a separate entity, and this alone produces conflict. If one could think in terms of 'we', there would be no distinction that springs from 'mine', 'yours', etc. ; there would be no conflict produced by this 'mine' and 'yours', etc. That is the reason why the first lesson that a little child is taught after arriving at the *guru's* [teacher's] house, is this : 'You' are not just a single entity ; you cannot live alone ; only in living together with 'all' there lies strength as well as joy. Now, this sense of 'I together with all', this sense of 'we', has to blossom forth in place of the petty 'I'—not 'I' but 'we'—so that everybody's intellect may learn to observe and understand this 'us' ; so that everybody learns to blossom forth within him this feeling of not his own interest but that of 'ours', that in 'our' interest alone lies my own interest : this indeed is the meaning of the *gāyatrī*. What is implied in *gāyatrī* is to get oneself out of the bondage of petty self-interest of 'I', and merge into the large and wide expanse of 'ours'. This 'ours' is all-inclusive, comprising undoubtedly the whole universe.

Here is the *gāyatrī* :

*aum bhūrbhuvah svah tatsaviturvareṇyam bhargo
devasya dhīmahi dhiyo yo nah pro dayit.*³¹

We meditate upon the rarest splendour of the all-inclusive universal *savitā* : may he help us develop 'our' intellects.

The exhortation is not in terms of 'I meditate', but in terms of 'we meditate' : not to the development of 'my' intellect, but to 'our' intellect.

This indeed is the process of development from 'mine' to 'ours'.

But the sense of narrowness persists here too—the 'I' in some petty form still lingers. For, the small child has to keep [at least] this little bit. But you two are indeed in a position to see the 'I' in place of 'we' : that 'I is all-in-all', that 'all indeed are my own various manifestations !' That is why the reward one gets from the *japa* of *gāyatrī* has been specified earlier :

*japyenaiva tu saṁsiddhed brāhmaṇo natra saṁjagāḥ
kuryādanyanna vā kuryāt maitro brāhmaṇa ucyate.*³²

It is beyond all doubt that a *brāhmaṇa* attains *saṁsiddhi* by performing *japa* (of *gāyatrī*). But one who is a *maitra* is truly a *brāhmaṇa*, whether he performs any other act or not.

bhadraloka—all the gentry that live in the village. So, what does *svastha* mean? One who stays in *sva*. *Sva* means 'one's own'. *Svastha* means one who stays in one's own self—meaning the one who is not *parastha*, who does not stay in the other, in someone out of himself. Now look at the difference between *sva* and *apara* [the other]. In what and with what do people stay?—money, wealth, property; wife and offspring; fame and honour; social service, etc., etc. Isn't that so? Isn't this what is called 'worldly objects': aren't all these outside oneself? This is why all these keep changing; nothing is stable. Inasmuch as one depends upon them, the condition of one's mind would keep changing with them inevitably and be accompanied by pleasure and pain, prosperity and adversity, coming and going. Consequently, the mind will remain unsteady and restless. What is the cause of this unsteadiness of the mind? It is that it has strayed into the outer world over which it has no control but still expects it to accord with its own wish. The paradox lies in the fact that it tries to incorporate within itself what actually lies outside. That is why it finds itself in an unnatural, complicated and paradoxical situation. Why this complication? It is because you have strayed away from your own self into what lies outside you. Don't you face all kinds of discomforts when you go out of your house? Don't they say:

Spoil the place to your heart's content
For this is your own house!
But even spitting freely is not permitted
In the house that is not yours.

What is it that confers joy and stability on the mind then? The turning away from that which lies outside. Pleasure is derived from the cutward objects; that is why it is accompanied by pain or discomfort. *Ānanda* however arises from within: this is why it is stable and natural. This natural [state] is *svastha*. From this *svastha* is derived *svāsthya* [health]: physical health, mental health, and so on. When is it that one is not healthy, or, in one's own self? When does one get ill? When some external poison, or foreign matter, enters the body. *Svāsthya* implies the state of *svastha*, of being in one's own self. That very 'I'. If you go out of this 'I', you suffer. That I is also within this very I—*sahaja* [natural], *svastha* [self-established], *nirvikalpa*, *nirāñjana*. (*nirvikalpa*—admitting no alternative, admitting no 'other'; *nirāñjana*—admitting no *añjana*, no tinge or blot, or anything else.) This indeed is *śānta*, *śiva* [the good], *advaita*, *prajñāna*. Only the words are different.

Pension? That means retirement from work. Now you have retired from active life, from life in the world 'outside'. That is now finished. Quite all right. Let there remain no feeling that 'anything is left undone.' When the active life has come to its end, all doing has also come to an end. 'I have yet to do this', 'I have yet to do that'—this feeling is no more there, isn't it? All this [doing] pertains to the outer world. Let it be done away with and finished, so that you are free to come within the self. Whatever the heart feels as unfinished or unachieved, do complete that, in keeping, of course, with the circumstances.

Prasad, 18.7.1953

“All indeed is change : ” — [you write]

Till now that was the way [of life], now it is different. Act according to the changing condition and situation. You had confined your ‘I’ [for so long] to that limited life regulated by a strict routine, a narrow circle, and a limited environment. You did not go through the experiences pertaining to an expanded and varied life. That is why you were being asked for a long time to take a plunge into the vast variety of life experiences and to break open your narrow shell. The realization of *virāt* [the universal, the whole] is possible only through the experience of the variety ; it is this which generates the feeling : ‘all is mine’ and ‘I am all.’ What could have been achieved, in the natural course, [by going] along with the growing and developing life, will now have to be accomplished through fresh efforts. It was at the intellectual level that you have grasped the infallible truth —→ “I alone am,” as well as, “all is changing”, nothing lasts, and will not last —→ in fact, nothing is : There is only the constant flow of coming and going, rise and fall, birth and death. [Now experience this] and let what is be as it is ; [for] nature functions only through this duality. [Tell yourself :] “Having lived through this all, I find I have been rejecting and denying one phase of it ; will it, therefore, leave me alone ? Will *yama* [the god of death] spare me if I smear my body with excrement ? Very well then, let me finish my play with you.

You are Nature ; may you finish the job which is yours."

As also — "all are separate and different, no two things are similar : even 'I' and 'mine' are separate and two. My children are all different ; their minds, their intellect, emotions and interests too are different ; none of them is as I like him or her to be ; each of them goes through his or her own destiny —> let me, as far as possible, finish with the *bhoga* of what my mind considers to be attachment to all of them so that it may declare : now it is over ; what I had to do has indeed been done, nothing more remains to be done." —> When there is work ahead, do it, do it, do it.

When does it indeed become 'troublesome', a 'calamity', or a 'complication' ? — Only when you don't consider it to be 'mine', but feel, you are forced to do : 'I **have to** quit the house', '**have to** quit my place', so on, and so forth ! 'I have to' implies that 'I **don't like to**', but am **forced to**. What a stupendous fallacy ! Who is asking you to quit the house ? In this case, of course, it is the government. But, as to your leaving for your native place, who is it that forces you to do so ? Don't leave. 'O, but I can't but do so,' [you say.] Isn't that so ? Then ? You yourself are leaving. What for ? I feel like doing so. So ? Accept it as 'mine'. and leave with a light heart. Apply that very [principle] :

'To do or not to do

To go or not to go.'

Now, the words here—'I **have to**'—have no meaning : they denote only self-deception. If it strikes you as a calamity, give it up. 'But I can't',

[you say.] Whom does it, then, belong to ? To 'me' indeed. Get hold of this 'mine', this 'me'. The conception of this 'me' had so far been petty—confined to your 'own residence' and to a 'secluded' life. Now spread out and expand yourself by plunging into the 'noisy city life in the crowded world'. —> Only see, and do, do, do. Complete all [that lies unfinished] ; —> [say :] "all are mine ; I **shall surely proceed** carrying my 'me' along ; I **shall go** to my native place (not that I am forced to) ; of course I lived in this house for such a long time, but the work here is now finished, so I **shall give this** residence **up** (not that I am 'forced to give it up') ! You are a man, not an animal : man acts, while the animal has to act, for it is dependent ; but man is *svastha* [established in self], and independent. He acts himself ; no one makes him act. And because man acts on his own, he reaps the results ; man is **endowed with the capacity** for *bhoga* [conscious enjoyment], while the action carried out by an animal is **mere upabhoga** [indulgence].

In life there goes on an eternal play of diverse manifestations and infinite forms ! The play of the service * has come to an end, and now you are starting to enact a new play. You are certainly to act—deliberately and consciously, being *svastha* [healthy, or established in self]. The terms *svastha* and *ātmaśtha* are synonymous. Having led a totally secluded life so far, you have tried to understand Truth on an intellectual plane ; the time has now come to test how far it has become

* The government service.

your own, to what extent you yourself have become that. For the proof of knowing is 'being'. Will the outer world overpower you and make you afraid of it? Whose defeat? Of the outer circumstances, or yours? What is required of you is to just keep *svastha* and thus use to your advantage what is outside. You can be *svastha* only by triumphing over all that is 'outside', by getting rid of all that is *parastha* [established in the alien]. *Ātmastha* indeed! It is *prakṛti* [Nature] that has to be vanquished and enslaved. 'I] have completed all, have done all that required doing, — have bestowed all that was to be bestowed, — have received all that was to be received' — this indeed is the mark of victory over Nature. — This is being *ātmastha*, this is being *svastha*.

Prasad, 8.8.1953

In the beginning, change for the worse in circumstances and environment may affect the mind as well as the body adversely. But then try to strengthen the conception that it is just a change. The main point, in short, is that retirement from the service implies retirement from active life. Why to retire? Because prolonged activity gradually causes decline in strength and energy making it impossible for one to cope with them.

of heavy work any more. The time has now come to wind up all the remaining work in life peacefully. Of course try, as far as it lies within your power, to fulfil the responsibilities that you think you still have in respect of that past life.

Accept yourself: try always to apply the infallible weapon: 'to do' or 'not to do'? Devote only a minimum time to the domestic affairs, saving the rest for your *sādhana*.

Prasad, 19.9.1953

A finite entity has no actual existence; it simply appears to exist. Since your very childhood, you started assuming yourself as I. Now simply consider, what exactly did you conceive of when you called yourself 'I'? You considered the body and mind of that moment as 'I'; at the very next moment, however, was it the same that you considered as I? You did so because you believed that the same body and mind were still there. Isn't that so? Do you now realize that your 'I' now is not the same that was there before? Since the day you went to Patna and occupied the quarters at the Telegraph Establishments, have you not, till you quit it, stuck to the illusion that your 'I' was the same all through, though

even in appearance you see you have aged by now ? [In spite of this,] you considered yourself to be the same old I. Did you ever realize that it was one 'I' who spoke or acted at one moment and another 'I' who did so at another ? Did it ever strike you that the quarters you had occupied on the first day were not the same but different the next day ? 'Even in the midst of constant change I remain unchanged' : this is conceiving oneself as a finite entity, as 'something.' This conception of being something or a finite entity is brought about by cutting asunder the infinite flow of that current at a given spot and at a given moment. Like a piece of wood, the finite thus ever goes on floating in the stream of change. The stream of water and a piece of wood remain separate, but the false conception that in this current of infinite change something appears to be the same and uniform for a while is responsible for the conception of a finite entity. As for example [take the series]—1, 2, 3, 4, —→

1 — 2 — 3 — 4 → Does 1 remain in the form of 1 ?
 1 2 3 4 Does 2 remain in the form of 2 ?
 Are 1, 2, 3, 4 apart from the water and the current ? But won't it be absurd if one thought that [the series] 1, 2, 3, 4 were one and the same and that these various forms were floating down the current ?

Similarly, seeing you, me, him, this or that as different and separate is seeing the finite entity. And it is only because of the conception that this finite entity is there, or it appears to be there, that all this give-and-take in mutual dealings, and this sense of mine and alien is going on,

and consequently, there is this game of profit and loss, pleasure and pain, birth and death, etc., etc. And it is because one conceives the finite entity as the reality—that it exists, and that it will continue to exist—that the fear of its destruction and the desire to make it permanent arise. Annihilating the finite and staying in the Infinite implies that state in which no finite entity is conceivable, where there is nothing which can be called finite, where only change is, and therefore, every action has to conform to the changing situation ; it is the state where one deals with persons as they are, where one acts as the situation demands.

Prasad, 19.10.1953

“I am simply a passive witness of what the mind through its contact with the senses does and think.”—By thus dividing yourself in two ‘parts’, you give rise to “a conflict as well as a counter conflict within you.” What is needed is for you to strike at the very root of this conflict and counter conflict. ‘What am I’ and ‘where am I at present’ or ‘where do I belong’—the essence of these two you have already been told. ‘What is my destination’ or ‘where do I belong’ are one

and the same : in what way is this connected with 'where am I at present' ? While you were in Patna, when someone asked you where your home was, or when you thought of your home, although **staying in Patna**, you had within you a picture of Dhakuria. Being in Patna at that time you didn't behave as if you were in your home at Dhakuria ; nor did you stop your work in Patna in view of your knowledge that after retiring from your service you **would go** back to Dhakuria, where your heart lay all the time. You didn't have to face any conflicts or counter conflicts in this respect. Why were you free from these then ? You are in fact in the condition or situation in which you happen to be at a particular moment. For the time being you are at work, but at the same time you are moving on : or, the fact is that you are in a state of passivity. This [understanding] has to become natural and spontaneous. This would become natural and spontaneous only when you accept your present situation completely and, yet, deep within your heart, you have the constant idea as to 'what your destination is', or, where do you belong : i.e., what is the relationship between 'what is your goal' and 'where did you start from', and what are their respective functions.

Prasad, 24.7.1360

[10.11.1953]

One's existence and functions indeed vary according to the place, time and person. You are bound to consider 'what is before you' and 'where you are.' While worshipping a deity, you utter only that *mantra* and offer only those flowers which are prescribed for the worship of that particular deity. No other *mantra* or flowers are used for the worship of that deity. Again, can you expect the comforts of a first class journey in a mail train if you travel third class in a passenger train? Similarly, when living at Dhakuria, you are now a resident of that place; the affairs you are involved in there belong only to that place. You are not at the Telegraph quarters in Patna. So? When you have to be there, won't you have to accept all which belongs to that place? How can you get the peace you enjoyed in Patna while staying here! Tell yourself: when you have given up the worship of a deity, you need no more bother about that *mantra* or those flowers; if the discomforts of the passenger train are unbearable and if you can afford to change to a first class compartment in the mail train, you can by all means try and solve your problem to your satisfaction. In the same way, if you are fed up there and do not like to stay on, and if there is a [possible] alternative before you, it is altogether a different matter. If not, you have to accept that you belong to that place indeed. That place means nothing but that place.

28 Phalgun, 60

[12.3.1954]

Always and everywhere you have to be *sāvadhāna* and observe : What forms the 'I' and the 'mine' felt by you take in your conscious practical life. *Sāvadhāna* = *sa* [with] + *avadhāna* [awareness] - attentively, knowingly. Actions of each and every moment—'what I am doing'—have to be taken consciously and deliberately : this is your only task. If you keep your eyes and ears open, if you keep your mind open, [you will find that] all this variety in the outside world lies only in its outward forms—all separateness lies only outside, and, hence, your dealings with it too [are to be different]. Within your heart, however, you have to bring about a spontaneous feeling that 'all are mine, all are my own forms'. No fear, no shame, no hatred, no excessive affection, no 'mine', and therefore, none alien or 'other' : all are mine - [partaking with me] the same joys and the same abode. This is *amṛta* [deathlessness]. Where there is no 'death', pain, sorrow, fear, hatred, affection, attachment—that indeed is *amṛta*. Try to deserve and be worthy of this *amṛta*. Be careful.

Ashram, 23.12.60
[8.4.1954]

There is no division anywhere ; what looks so is mere appearance : I, you, he, this, that all these are not separate, divided into compartments. Only 'I am'—One alone—IS : there is no division, no multiplicity. In practical life, therefore, "I am all and all are mine. Whatever work there is to be done is all mine. I do my own work, I don't divide myself, in any manner, into 'I' and 'mine' on the one hand, and 'not mine' on the other. What is outside is also mine, and this is why in my worldly dealings I don't have any feeling either of pain, hatred, disgust, or jubilation and infatuation. [Therefore,] I am established in my own *sahaja ānanda* [spontaneous joy]. For so long as I am absorbed in work, the feeling remains, viz., I merely get manifested in my multifarious forms in those activities. Again, when, after all those activities are completed and there comes the sense of fulfilment in the heart, I just am : this takes the form of being at my ease ; the state in which I then am is one of tranquillity." Look at it from any angle you like. Don't divide yourself. When one divides oneself, one kills. This killing produces pain or misery, hatred, sorrow, disgust. Non-killing [or non-violence] lies within : I am what I am—the whole, indivisible, ONE. *Śānta, śiva, prajñāna*.

Ashram, 7 Baisakha, 61
[20.4.1954]

Your letter contains the following sentences :

- (1) Who performs *sāadhanā* —the body, or I ? Why should I perform *sāadhanā* in respect of myself ?
- (2) The intellect has come to realize the finiteness after having meditated upon this : viz., an eternal flow of change is there.
- (3) The mind itself appears to be the 'I'. When it becomes fickle, it is overpowered by *prakṛti* [Nature] ; when it is steady, it triumphs over *prakṛti*, for at that moment *prakṛti* is nowhere in sight.
- (4) Being a householder, it is natural for me to become fickle, at times.
- (5) I once believed that the man was helping me unselfishly indeed.
- (6) The domestic strife has benefited me : it is for anyone else !

what exists'—a continuous change. Here everything is induced by selfishness—'I want': no one is unselfish. If someone thinks he is so, then of course, you have to take it that he [or she] has some subtle or concrete self interest hidden within. Thus, no one is for anyone else. Weren't you expecting everyone to do [this and that] for you, and to give to you? As if all were there simply to subserve only that 'I' of yours! This is one aspect of *prakṛti*—in the form of *pravṛtti* [pursuit of worldly objects]. Having lived with this aspect of it, one gradually comes to realize that nothing is got without paying the price—you do not get it even after paying: you can get only after giving: this is how *nivṛtti* [withdrawal from worldly objects] emerges. Thus goes on the play of *pravṛtti* and *nivṛtti*—the complete activity of *prakṛti*. After that?

Ashram, 9 Baisakh 1361
[22.4.1954]

What actually is the mind? What was written to you that day about the two aspects of *prakṛti* applies to the mind also. It is *prakṛti* indeed that takes the form of mind in man. Mind comes into existence only when it gets connected with something. This means that it has no separate

entity of its own : without an object, there can be no mind. This has been described as *śāstraṭīṣa* [the name and the form]. *Bahīṣkaraya* [external organ] and *antahkaraya* [internal organ] the two together comprise 'something' - an entity. *Bahīṣkaraya* is *rūpa* [form] and *antahkaraya* is *nāma* [name]. In plain words, 'I' want something : this 'wanting' is the connecting link between 'I' and 'something' ! So, as long as this 'wanting' is there, the mind is also there : the cycle of 'wanting' and 'not wanting', attraction and repulsion, pleasure and pain, union and separation, birth and death, honour and dishonour, etc., etc., now sets in. The play of the mind is started. If 'something' comes to happen, its opposite will also immediately come into being. An action is followed by its reaction, creation is followed by destruction, and so on, and so forth. Thus starts the play of the mind [in the forms of] - *praytti* and *nīṣtti*. *Nīṣtti* has no independent entity of its own : if there is *praytti*, *nīṣtti* will surely emerge in order to destroy it - counterpart - *praytti*. With every action there is an equal and opposite reaction. Here belongs to where love is. Kālidāsa has observed in his *Śākuntalam* :

snehah pātāścaīṣi

Love is ever in apprehension of, or in dread of, evil, or misfortune. If there is excessive love, it is accompanied by excessive fear. When a son is loved more than all else, the fear of his death is correspondingly greater : as though a noosed fortune lies ever in wait for him round the corner ! Why is there this pair of opposites ? Why this opposite reaction ? Why a reaction for the love ?

truction of the action ? Why indeed ? That leads to the question : What is it that *prakṛti* wants ? What is the reality behind *prakṛti* ? Why does *prakṛti* want to destroy all action ? Why does it not allow anything to function—as if it can't tolerate action of any kind ? What is it then ? It doesn't want to be anything ; it wants to remain *śānta* [serene], *sthira* [stable], *stabdha* [motionless]. This indeed is its real *rūpa* [form] : *śānta*, *śūnya* [void], *sthira*, *stabdha*, *svastha* [self established]. The moment there is the slightest deviation from that, its reaction tends to destroy that deviation immediately. This then is how the cycle of creation starts : the flow of events, the stream of life [in the form of] an action, followed by its reaction, leading to a chain reaction : the various little 'I's indeed ! —while the 'I' [is] but *śānta*, *śūnya*, *sthira*, *prajñāna* !

Now, look, as long as you are in this current, you are in this action and reaction, and your mind oscillates between the two. Why is it so ? In order to come back to *śānta*, *śūnya*, *sthira*, *stabdha* indeed. Like the pendulum of a clock. In each and every life this play of the self is going on in this manner : every single person's play has a different role and is in a different environment than those of all others, and so are their levels of development. Everyone shall have to perform his own role and complete the play. No one can order about anyone else ; no one is entitled to ask someone else to act according to one's own wish.

Now take this point about the conduct and behaviour of your wife and the children. They were there enjoying their independence ; maybe

your arriving there has curbed, at every step, their independence (?), especially due to your excessive 'preaching' which they do not relish. Then ? [What is] the remedy ? You have indeed retired ; your sphere of activities is no more there. Won't you retire, therefore, from all the [external] activities ? Why should you worry so much about them—when they do not like that ? Doesn't all this come to this [as the saying is] : 'the people of the village are not for you, but you, on your own, proclaim yourself to be their leader.' Doesn't this conduct denote falsehood ? Are you not rejecting truth ? Isn't that why you are being treated [by them] in this manner ? You are now a *vānaprastha* — one who retires to forests—isn't it ? So ? When you are 'afraid' of leaving home and going out, then you can indeed turn your room on the second floor into your own 'forest' ! Your *dharma* [proper role] is not to entangle yourself now with any of the domestic affairs. Stay in the house as a guest ! Give your advice when someone asks for it. You can give it only on the basis of your knowledge and experience ; it is for them to accept it or not. That should not make any difference to you.

Ashram, 17.1.61

[20.4.1954]

While starting on a journey one should keep the following two points simultaneously in

view :

Where am I at present ?

What is my destination ?

Where am I going to—what is the destination ? —You have to have a clear and definite understanding of this in your mind. Do you find within yourself a natural attraction towards it ? This is to be felt deep within your being—unwaveringly and clearly. But where do you start from ? From this indeed : ‘where I am at present,’—isn’t it so ? What does this imply ? You don’t arrive at the destination the moment you decide about it. In order to reach the destination, you leave the place [from which you start] behind. In this manner, you leave behind every stage that you reach on your way : this is how you gradually move on towards the goal. Isn’t it so ? ‘To move forward’, —‘to progress,’—these are mere words. They are not followed in practice. One will have to leave behind the place or the stage in which one is : this one must do, this one shall have to do—so that one can go forward or progress. In precisely the same way, you can’t succeed if you forget the condition in which your mind and body are at present. Having found out ‘where one is at the moment’, and taking a stand upon this alone, one has to leave that behind. ‘Where I am at present’ is the place to stand upon, or, the *sādhana* : ‘Where I am at the moment’—both externally and internally. Don’t let this ever go out of your sight. Would you tell why ?

Ashram, 25.1.61

[8.5.1954]

The first requirement is to make the foundation strong. The foundation [for attaining] stability of the mind, [or] of *prajñāna* relates to one's outlook towards the external [world]. It is the external world that tries to pull one's mind in various directions and in different ways. The mind receives shocks and gets hurt because it expects the external world to behave at its behest. The outer world is diverse, multiformed and, therefore, different : this the mind does not want to see ; that is why it receives shocks. So long as one doesn't have a firm and steady conviction that everything outside is different, the mind is bound to receive shocks every moment at the behaviour of the external world : this will make one a victim of anger, hatred, disgust, etc., etc. First of all, see the situation you are in, at present. Do not expect others to act according to your wishes : your wife, your sons and daughters—they are all grown up now—let them do what they like, what they consider proper. They will, of course, commit mistakes, but it is only through mistakes that one learns. Isn't that so ? You should only observe, and keep yourself above all this. Only give your advice. The imposition of hard and rigorous regime for keeping everyone under your control will only be like inviting trouble and misery. *Vicāra* [thought] is of no use—it is only a sham—if it is not followed by a corresponding *ācāra* [action].

Prasad, 27.5.1954

You have been told time and again that the proof and the test of the correctness of *vicāra* lies in *ācāra*. If *vicāra* does not result in the [corresponding] action and behaviour, it becomes only a burden on one's head. If you forget that 'everyone is different', you will be left with nothing but hatred. Yours is a retired life now; gone are the days when you ordered everyone about in the household. It is now time that you did nothing more than give your advice.

Prasad, 9.5.61
[26.8.1954]

Now look, what appeals to one's mind at the very beginning, is concern for one's own pleasure, one's own comforts, and one's own gain or loss. This applies always and equally to all relationships—be they between father and son, or husband and wife. Men worship those who are powerful. One who wields power, in whatever sphere it may be, commands respect from others—it is so [in the belief] that they may get something [from him]. With the decrease in such expectations this respect is correspondingly reduced. Don't they say : 'Even a frog kicks at the lion when the latter gets old or ill and becomes weak in

strength ?' When the father becomes old and ; on a pension, the attitude of not only the sons [towards the father], but of the wife towards the husband also changes, unless a sincere feeling of love and affection, or respect and regard for him, had been established long before. And if, over and above that, the father or the husband becomes dependent now, the situation becomes even worse. Moreover, with growing age, the children, or the wife, develop, if nothing else, at least the egoistic feeling : 'I am of some importance'. So, if the father or the husband tries to dominate over them as before, the whole thing becomes rather farcical. That is why the time now comes for renunciation or retirement—when one ought to consider oneself as capable of nothing more than offering advice when necessary. Everyone indeed wants independence : without getting this freedom one does not develop, one doesn't become man. But of course there is a great difference between freedom and unrestrained licence.

You must always keep one thing in mind : 'I am not going to live forever : indeed I am a guest in this world for a few days : Why then do I want to order everyone about in the household ? What when I am gone forever ? Why then should I not start functioning in that way right now and, to the best of my ability, carry on my affair in the world accordingly ?'

You are living there : [this implies that] even as others should be considerate towards you and keep your comforts and die out it in view, so should you also keep their happiness and comforts in view and be considerate to them. "

course some discipline is to be observed by everyone. An individual or a 'single person' can never live alone : one indeed has to live in the company of a lesser or greater number of people, for without this a lone person or the individual can neither exist nor derive any benefit. So ? When I have to be with a number of people—whether they be in the form of the family, or the neighbourhood, the society and the country—when I seek advantage for myself from a number of people with whom I happen to be, then I shall have to give [or do] something for them too. This much understanding is indeed the first requisite.

Prasad, 17 Bhadra, 61
[3.9.1954]

Just like a tree that needs a favourable soil and climate for its proper growth, man also needs proper soil and climate for his all-round development. It is indeed essential for you, while living there, to try, as far as possible, to make the general environment of that place favourable. Your letter indeed hints at this possibility. You are the father : it is but natural for you to view the [children's] mistakes and errors affectionately and sympathetically. One heart is drawn to an-

other indeed. It is one's own individuality that tries to keep people bound. One's own likes or dislikes are the biggest hurdles and bonds.

Prasad, 24 Bhadra, 61
[10.9.1951]

"I may die any moment : this realization has dawned on me from reading your teachings regularly every day." —This indeed is solid ground for you to stand upon. Keeping this firm ground under your feet, you will surely do everything neatly and beautifully—for then your heart will not be enticed by the worldly charms. 'So long as I live, let everyone take from me whatever I owe him. This mind and the body are floating down the current of change : a day will arrive when all this floating would come to an end : like a river that loses its identity by merging itself with the infinite ocean, I too am floating down this stream of my finite *ahankāra* towards the infinite *anādi* [absolute source].' This indeed should be your attitude. 'Who, thus, belongs to whom, who belongs to me ? Whom shall I cling to, who shall I bring under my control ?' Go on observing the vast variety [all around] and keep shedding the pettiness of your [finite] self.

Initially, the mind comes into existence in conscious form, but later, due to fear, it is in this

context it is not confined to what is generally meant by fear alone, for it also includes sense of shame, disgust, hatred etc.), it gets repressed and, thus, becomes partially unconscious. In what way? What attitude do you have at present with regard to what appears to your mind as bad? Don't you feel like suppressing it? Where, then, will that go if you will not tolerate its presence? Surely it will hide itself within deep recesses of the mind. It won't then remain within your conscious knowledge. It will become unconscious but without losing its entity: it will try to express itself surreptitiously, as it won't be able to come out before the mind openly. The mind will then have a sense of uneasiness: 'I can't say what is wrong with me; I don't know what is happening to me.' This uneasiness can appear in so many forms, such as fear, shame, etc. How do [ailments] like hysteria come about? It is that same unconscious emotion which thus comes out, though it does not make its presence felt in the outward behaviour of the mind. Now try to grasp this after applying it to the various situations.

Prasad, 24.6.61

[11.10.1954]

"The thinking faculty (way of thinking) of each individual varies." You will therefore have

to try to show only to one who is prepared to listen to you where the mistake lies in his way of thinking. You already know, of course, that it is out of question to accept a statement as the truth irrespective of the person who makes it ; for everyone will view what you say according to his own liking as well as through an intellect tinged by that liking. But where does Swamiji fix his eyes ? Not upon what somebody is saying, but upon the way in which he is making a statement, upon the emotion behind that statement : having found that out he removes the filth that is there. Is anyone inferior or superior in my eyes ? Is “the unasked for, unlimited, spontaneous grace” [of Swamiji] dependent on anybody [else] ? Isn’t it there forever ? —It is for you all to benefit by it or not.

Prasad, 9.11.1954

Nothing is, nothing remains : therefore, “my outer body being the result of my desire”, all the external objects connected to the outer body lie outside, and so the only effort that one has to make is to fulfil the desire and act in the external world duly taking cognizance of the person or the situation one is in contact with. All the external objects are there only to help you fulfil your

desire ; in a way, therefore, you have to be grateful to them. As they all provide you with an opportunity for the fulfilment of your desire, you have indeed to be grateful to them. If this understanding is within you, there can not be any clash [with anyone] ; on the contrary, you will feel an affection for him. Proceeding in this way you will be able to see only yourself in all the forms outside, though, of course, in form and nature every one of them would appear different. [You could say :] within myself I incorporate all the forms indeed, but without, I adopt many, rather infinite, forms : all that is a mere play of my own emotions and actions. The more intense the realization and experience of this 'I', the more will your heart get filled [with love] for those outside [the 'I'] : you won't then have any expectations ; all will appear as the manifestation of the ONE that is *ānanda* : there will be no hostility against anyone. Only try to see how you feel within while dealing with the world outside.

Ashram, 21.9.61
[6.1.1955]

Śūnya, śānta alone IS ; whatever else appears to be is not. It is mere appearance : but the flow of action and reaction goes on.

Satyabodha [True perception]? You will have to ascertain whether this 'true perception' is really there or a mere fancy of the intellect. In what way? [By finding out] whether this state continues to be in all the conditions, all the time, and all the places. For this purpose you shall have to pass through and be with all kinds of actions and reactions all around you. No running away from any situation. You have to be in and with every condition and situation: Does your mind accept every condition and situation that appears before you? How to ascertain this? You shall have to see whether it influences you or not. How to find out whether you got affected by it? Does there appear any agreeable or disagreeable feeling within you? How do you come to know if a rose has blossomed somewhere near you? [You know] if you get a smell, if your senses feel its fragrance. Similarly, when [to know] if something is there? When it acts upon you in any way. When you get apart, there starts within you the action of duality, the twoness of actions and reactions, agreeable and disagreeable, pleasure and pain, etc.

Ashram. 25.10.61

[8.2.1955]

Why annoyance?—Every person behaves in a different way, everyone is a different entity:

the feeling of being not separate emerges in the heart only by accepting what is different. The implication of looking at every particular object as particular, or [in other words] in some particular way, is indeed to remain unattached to any particular [form] ; and this is what is called *nirviśeṣa* [Absolute]. Every house is a home for the wayfarer ; he has no home because he is not bound to any one home : he is homeless — *aniketa* — he is *mukta* [free].

Ashram, 10 Phalgun, 61
[22.2.1955]

‘Build your watch-tower high,
And look below at the colourful variety.’

If you build your observation post on a high altitude, you can easily look at the multi-coloured show going on below without getting involved in it, though you are in the midst of it. If your mind is established in *prajñāna*, it does not get entangled in the play of *ajñāna* [false knowledge] that goes on all around down below. Being self-dependent, and not indebted to anybody, and also taking into consideration what conduces to the welfare of all, do your work (according to the best of your intelligence and understanding).

Ashram, 26 Chaitra, 1361

[9.4.1955]

Your *auṅkāra sādhanā* has been going on for long time : only nothing was said [about it to you]. The *japa* of *auṅkāra* certainly leads to *siddhi* [ritual attainment]—rather *saṁsiddhi*, or *pūrṇa* [complete] *siddhi*. What matters however is, what it actually implies—how to do *japa*?—if, without knowing this, you simply go on repeating [the words], surely it is no *japa*.

‘*tajjapastau arthabhāvanam*’³³

The *japa* of a particular *mantra* means contemplation of the meaning of that *mantra*. So, where there is no ‘contemplation of the meaning’ there is no *japa* ; only continuous repetition [of words] is *japa* at all. ‘Contemplation of the meaning’ means actually becoming what the meaning signifies. And that indeed is *japa*. It is of course true that everything can be had through *hariḥ aum*—if it takes the form of *japa*. Not if you just go on repeatedly articulating—*hariḥ aum ... hariḥ aum*, but by becoming *hariḥ aum*. There is true *japa* only when you try to be constantly aware in your head and heart of the significance of *hariḥ aum*, not only while awake but also when in sleep, not only consciously but also without knowing. And [thus one] a *japa* [results in] *saṁsiddhi*.

[Now about] *Hari*. *Harīḥ* is derived from *hati* : the power or force which makes everything disappear—what appears to exist disappears—nothing is fixed, everything is transient, everything is changing, all indeed is *Hari* :

harernāmaiva kevalam

The name of *Hari* ALONE IS. The word *Hari*, its name, its meaning, its significance : ONLY this IS : merely IS : nothing else is. Only change, only *samsāra* is—only the motion is : there is nothing else, nothing is constant, nothing lasts, nothing will last : —this is how the *japa* of *Hari*'s name is to be done.

Aum is a symbol, a sign : *aum* comprises $a + u + m = sṛṣṭi$ [creation] + *sthiti* [subsistence] + *laya* [dissolution]—

udayāstamayam sarvam ?

Everything rises and sets : all is appearing and disappearing—only there seems to be [a stage] in between, called *sthiti*. —This knowledge or concept is what is signified by the name of *aum*.

Are these mere words ? —All this is merely happening, [all] this is merely moving on. 'What is happening should not have happened ; in its stead something else ought to have happened'—this false notion is the root cause of all miseries and sorrows, indeed it is a form of *māyā* ; and that is why *jīva* [individual soul] runs aimlessly about through strifes and struggles, anger, hate, disgust and death, as well as pleasure and pain, rise and fall, etc., etc. and finds no way out. Untruth is the mother of all this verbalism as well as of this clamour and confusion. This is called *māyā*. Not seeing what is happening, but wishing something else. All is *aum* indeed ; all that is happening, all that is going on, is *aum*. Nothing is constant, all is changing. Therefore, accept what is happening. Don't say 'no' to it. This is the attitude [implied in] *anikāra*, and, fortifying the heart and head by adopting this attitude is called the *japa*

of *aum*. For such a long time indeed you have been doing it. Nothing lies outside ; 'I am the ONE, nothing else is.'

Some people go on believing that the sound of a word produces a vibration in the atmosphere, and that vibration is of immense value. The first point with regard to the vibration : [the efficacy of] this sound depends upon its correct pronunciation ; people do not pronounce [even such] alphabets as ka, kha, ga, ca, cha, correctly, because they [often] do not even know how to pronounce a palatal letter. This in itself, therefore, renders the vibration useless. How can it then produce a result ? Secondly, the bondage is in the mind—within one's own self. One can't get free of the bondage of the mind by any external deed. Of course, many stories are prevalent about the cure of snake-bite through some *mantra*, but the main reason [behind such cures] is the faith one has put in it. Only the one who has faith in the cure of snake-bite through *mantra* [incantation] gets cured, for he keeps contemplating that he is getting rid of the poison. The result is produced by the thought [itself].

*yādṛṣī bhāvanā jasya
siddhirbhavati tādṛṣī.* ²⁴

As one feels, so he gets.

Mana [the mind] is all-in-all : *mana* itself is the cause of its own bondage ; [and] *mana* itself is the cause of *mukti*. What is required is only a change in the attitude of the mind.

and move forward towards the other person ; then alone can the other one be held and drawn towards him. Is this not true in every case and in every situation ? First to give and then to get. 'No one loves anybody : we get love if we ourselves bestow love.' What does this imply ? What does 'to love' mean ? If you took the initiative in doing something for the other person by having given up something that belongs to you, if you yourself approached him and did something that was to his taste and liking : in other words, if you surrendered your own interest, you could receive his love, you could bring him under your control, you could conquer him. This is the rule which is applicable in all your dealings with any person, thing, or situation.

Ashram, 9.6.1955

Every *dharma*, in fact everything, is *āsthika* [conditional] : it depends upon *avasthā* [condition] ; it is *āpekṣika* [relative] : it is related to and dependent on some thing, some place, or some one ; nothing is *ailāntika* [final], nothing is *nirāpekṣa* [absolute] : no single *dharma*, no single rule is rigidly applicable to all places, at all times, and to all persons. Though essentially one, this 'stoop to

conquer' is applicable differently depending upon the varying conditions or situations and persons. Every deed has its basic or essential 'cause'; an appropriate action can be initiated only after finding out that cause and making suitable arrangements accordingly. This applies equally to the example that you gave: the difference lies only in the measure.

You have written about *ākāśa* [sky]. Everything is coming and going about, having its play over the bosom of the still, stable, constant *ākāśa*. Amidst all this external inconstancy this *ākāśa* remains constant. This *jñāh*, *jñātā*, the knower of the *tattva* [reality] remains constant in the same way.

kriyāsu bāhyābhyantaramadhyamāsu

samyakprayuktāsu na kampate jñāh. ⁵

One who is *jñāh*, one who has known what *satya* is, what *tattva* is, is not shaken or perturbed even when all the *bāhya* [external], *ābhyantara* [internal] and *madhyama* [intermediate] activities have their full impact on him. The form of this *samādhi* is *jāgrata* [vigilance]—*nitya* [eternal] *sahaja* [spontaneous] *samādhi*. It is not *jada* [inert]. While sleep is slumber without awareness, *samādhi* is sleep in a waking condition.

Prasad, 11.8.1955

"While awake, the whole of my time I pass like an inactive man who feels sleepy." An inactive

man of course feels sleepy; but one who has transcended action is eternally awake. An 'inactive' person remains attracted towards activities of the outer world: when no such attraction is present, then, due to sloth or lethargy he becomes dull, and, therefore, is prone to sleep or inactivity. But one who has transcended all activities becomes *ātmastha* [established in self], and this *ātmasthātā* [state of being *ātmastha*] absorbs all that is outside and shines: all that exists outside has no existence: water in a lake, a pond, a pit or a well is separate from the others, but when all are inundated by floods, the water in each merges with the whole and becomes one, though within it the separate existence of the lake, the pit, the well, etc., have their separate entities without in reality being so. The grains of sugar are all separate, but the loaf sugar, though comprising all the grains separately, remains one and a whole. They are separated only when you break the lump into grain. So is the case with the 'I' in *ātmasthātā*: in this state all the forms belong to the 'I': though all appear as separate they are not so in reality: the 'I' lies in: do I in the midst of others react and become happy or unhappy because of a feeling of agreeableness or otherwise? You won't gain anything by keeping yourself away from everyone. The proof of the fact that you don't consider anyone as separate lies in not being affected by pleasure and pain, or by annoyance, hatred and desire.

'Everything is changing - all are different - all are mine' - this conviction has got to be fortified.

Prasad, 19.12. 1955

So long as the body is in existence, it is essential to keep it in such a state that you don't feel even aware of its existence or otherwise. When do you become aware of the existence of your eyes? [Only] when some object gets into the eye, or during its ailment. Normally, the eyes keep functioning and you are not aware of their existence : this indeed is called *svāsthya* (*sva + stha*—the state of being in the self)—there being no *vikāra* [change] [in this state of being *svastha*]. Then you are *mukta* [free] from it, because it doesn't agitate you. So is the case [in general] with the body and the mind.

The mind is indeed all-in-all : it is the mind which creates everything, both good and bad, and everything else. The mind is in 'bondage' when it has the perception of something being there, [as also] of 'I' as something ; [but] when it acquires the perception that 'nothing is there,' as well as, that 'I am nothing', then alone is the mind free. To say that 'if nothing is there, the change too is not there'—denotes an immature mind ; [or] it is a trick played by the intellect : that won't enable you to attain the natural state. Change is mere change : if this [perception] becomes vivid and strong and natural, where would you see 'something' else? 'Something' implies a fixed [entity]. For one who is *mukta*, all these three aspects play their roles together and simultaneously : passive tranquillity, friendship and finitude. When and in what condition ?

Prasad, 13.6.1956

In your last letter you wrote about your numerous experiences in a world which comprises a vast variety of people with a wide range of emotional attitudes and activities: consequently, if everyone is viewed from the exclusive standpoint of a single person, nothing but mockery would result. It would produce a lot of emotional reactions within you, it would upset you, and you might lose your balance of mind. Your realization that you have to see what is as it is, and that you must not pass any remarks, is correct indeed. Why should not one pass any remarks? Because the person who passes a remark would be different from the one he comments upon. The two are two separate entities indeed! 'All is a passing show': *just see and observe this. If you want to 'hold' back what is continuously on the move, why would that stop? He or it would indeed keep moving on and on. You grieve at its 'going' only because you want to hold it back. What is happening, what has happened, would surely pass away; it is already passing away. This coming and going [is the rule]. Only the coming, and no going away! - this doesn't happen.*

When something happens which you don't like, you consider it as undesirable as well as unjust. To one who is in bondage of *māṇā*, everything beyond what appears as truth and correct is false and incorrect. Those who consider expressing grief at [someone's] death as truth, regard one who doesn't grieve as cruel. For a thief, the moon is an evil thing indeed.

Prasad, 30.7.1956

So long as the cause-and-effect process is not brought to its maturity, no result follows. When all the actions necessary for bringing about a certain event that is going to occur are accomplished in advance, when whole of the inter-related cause-and-effect actions requisite for the occurrence of that result have been completed, then alone does it come about as a result of the completion of that cause-and-effect process. This is *niyama* [law], this is *niyati* [destiny]. Destiny means nothing else except the 'law'. What does 'law' mean? An action is completed only when in the sphere to which it belongs all the inter-connected factors that are accessory to it, or which are its parts or branches—including all the persons as well as circumstances—that are necessary or helpful for complementing each other, have been properly adjusted. This is called *niyama*, or *niyati*.

"What is the cause behind *utpatti* [origin] of *niyati*?"—Isn't this your question? Now take *utpatti*: there can never be any *utpatti* unless there is a prior cause for that. *Utpatti* implies the consequence of *kāraṇa-kārya* [cause and effect]. This relationship between the cause and effect is indeed what *niyama* is: a certain action results due to a certain *niyama* or law. This itself is *niyati* or destiny. To speak of the 'origin of destiny' has no meaning, for origin—*utpatti*—itself implies destiny—*niyati*. Both are one and the same: [the difference only being that] whereas *utpatti* denotes the consequence of the action, *niyati* denotes its cause. It is *niyati* which causes *utpatti*.

So, whatever happens happens only because it was bound to happen ; it happened or happens because there was [or is] a cause behind it, and but for that cause nothing else could have happened. Similarly, only that will happen which is to happen ; the action will depend upon the maturity of the cause : this indeed is *niyati*.

What is the function of man ? To act after observing [and accepting] this destiny, this law, this relationship between the cause and effect. Why doesn't man do so ? He starts with the assumption that 'I' is the doer of an action. He takes for granted something so petty and finite as the 'I', and presumes that everything depends on that 'I'. He forgets that 'he' is in the midst of this *virāṭ* [the universal], in the midst of this larger *niyama* or *niyati*. Man has indeed to act only after taking this *niyama* into consideration, and must adjust himself to it.

Even for those who believe in the reality of creation and therefore also in its creator, God, *niyati* is accepted as the wish of God. Now take, for example, the Rāmāyaṇa. [The characters in it, viz.,] Rāma, Sītā, Daśaratha, Kauśalyā, Kaikeyi, Rāvaṇa, Vibhīṣaṇa, etc., etc., are all different : the vileness of Kaikeyi, Daśaratha's excessive fondness for women, etc., are all depicted as though each of these characters acted on his / her own, as if it were they who laughed or cried. But is it really so ? Or, is it Vālmīki † who made them act according to his wish ? In this case, *niyati* of each of these [characters] is Vālmīki's wish.

† The author of the Rāmāyaṇa.

Ashram, 26 Magh, 1363
[9.2.1957]

‘In order to remain *stastha* [within one’s self], the mind tends to cast away whatever appears in it. This emerging [of something] is like dreaming : it is not as if the mind [deliberately] pushes up anything to the surface.” [Now for example] take a little water : What shape or form does it acquire when you [successively] pour it in a jug, a glass, a kettle and a tumbler ? Of course it takes the form of the jug while in it, of the glass when there, and so on. Isn’t that so ? But does water have any shape or form of its own, or, is the shape or form it assumes only apparent ? The form that water assumes is only apparent ; actually it has no shape or form whatever. Is it clear ? Why is it so ? Normally, it is not so with solid matter. A solid matter remains in its own form or shape—like the various articles manufactured from earth. But water is not rigid, it is pliable by its nature. Precisely in the same way, if you are not rigid, if you are not bound to any *samvāra*, you remain pliable like water. If “something appears in the mind.” let it appear, and then disappear : you merely keep on observing : you need not try to retain it or banish it. Is it not only when you regard ‘something’ as ‘something’ that it tends to become agreeable or disagreeable [for you] and the question of retaining it or discarding it then arises ? When, however, [you see that] the ‘something’ is no entity at all, what more is there to it then ? So long as [something] keeps appearing and disappearing, let that [pro-

cess] go on, leaving you completely unperturbed. This indeed is being *svastha*. Never, and under no circumstances, is there anything which is alien or the 'other'.

Ashram, 10.4.1957

"Inside I am ONE, and outside, too, all that appears is [my own] infinite manifestation in different forms: [my] *sādhana* is to make this feeling everlasting." Quite so. What is it that the mind desires, and wherein does the proof of it lie?—In what I do. It is in action that the proof of desire lies. See, accept yourself, remain within yourself—the 'self' which you feel as yours at a given moment. Or, rather, everything that is perceived is 'I'. Now, this 'I' conceives of something as separate, and yet wants to consider that as not separate but like its own self; and [because] it doesn't get that, it becomes angry and unhappy and starts nursing a grievance. To see the other person as he or she is and not as one's own self: this alone makes one imbibe the feeling of being himself manifested in all the infinite forms. There cannot be any clash then. The feeling of I and the other lasts only so long as there is any clash. Regard everyone as your own. Accept.

Ashram, 24.4.1957

Quite so : “everything just happens !”
“That is just an action !” —Laughter and tears, indignation and grievance, love and hate, strife and abuse—all these just happen—all these are effects. Behind each of them there lies a cause. Behind every ‘action’ there is a ‘cause’ : as is the ‘cause’, so is the ‘action’. There is no justification in considering it as good or bad, or in appreciating or deprecating it. Thus a cause gives effect to an action [and this again becomes the cause for the following] action : a flow of cause and effect : and this is what is called *saṃsāra*. Where then is the *kartā* [doer], where indeed the good or bad ? You want an action to fall into the pattern designed by your wish, and that is why you consider it good if it tallies with that and bad if it does not. But it was just a play of a specific [set of] cause-and-effect that operated there.

Chamba, 6.6.1957

What a vast variety of experiences indeed you had. How did you feel inwardly in the midst of all those strange and new experiences ; how

much were you assailed by hatred? To what extent did you enjoy the experience of this variety as being merely a variety? A play in its various infinite forms is going on: there is nothing in it which could be called good or bad. If there emerges a value of good or bad in this, it shows that the petty bond of the individuality has made its appearance: what tallies with it appears as good, what doesn't appears as bad. You have no right whatsoever to pass your judgment in the form of good or bad: it is only when you accept the flow of change and the variety of expressions in a natural manner that you actively participate in the play that your 'I' is having through these experiences.

Chamba, 14.6.1957

"I don't find any difficulty or obstacle insurmountable"—this you should be able to feel everywhere, always and in all respects. There are hurdles and obstacles only as long as you perceive yourself as separate. The feeling of separateness implies considering 'I', 'you' and 'he' or 'she' as different. Furthermore, a happening just happens: whenever there arises in the mind a like or dislike, it indicates that the person has got separated

[from that]. For it is the law ; it is natural for an event to just happen : being one with it is called acceptance—to make one's own.

Prasad, 19.8.1957

[What] IS is *ananta* [infinite] *bhūmā*, *brahma*, I—*śānta*, *stabdha*, *sthira*, *acañcala* [steady]. Whenever it appears [to you] that something has happened or is happening, it shows [the emergence of] *prakṛti* [Nature]. [The sense of] 'I am something' or 'I' makes one separated from the ONE—the *ananta*. The ONE was reduced to a mere 'something'. Thus there emerged *prakṛti*. When there appeared 'something', it produced another thing as well. The 'two' now appeared. There started clashes [between them]. *Prakṛti* started [its work in the forms of] pleasure and pain, love and hate, attraction and repulsion, strife and fight, birth and death. Furthermore, the moment the perception that 'I am something' occurred, it gave rise to the tendency to cling to it and to make it permanently fixed, although Nature's very process is to 'become'. How can it remain fixed? One is again assailed by pain and sorrow : [to consider] 'myself' as something is itself *māyā*, *moha*, *ajñāna*. This indeed is called *aśānta* [restless]. Nature is

restless in the midst of action and reaction, *pravṛtti* and *nivṛtti*. To regard and know *aśānta* as *aśānta* is the first step towards [attaining the state of being] *śānta*. Then alone one transcends *prakṛti*.

Prasad, 25.7.1962

“What has been learnt from hearsay, what has been learnt intellectually, has to be converted into mature truth, and this has to be strengthened further. It will have to be embedded deep in the heart out of reach of the long-standing habit of *saṃskāra* [which tends to cover it up].” — Indeed this is so. You must always try to discern the difference between being *niṣkarmā* [one without action] and *karmātīta* [one who has transcended action], for, unless this is done, the *tāmasa* [quality of darkness] will be masked by simulated *sattva* [light and purity]. Practical life alone is the touchstone on which indeed you will have to test all this.

‘He alone is brave, he alone steady and
calm,
Whose mind sways not in the presence of a
desired object.’ ³⁵

Ashram, 13.2.1963

In the light of *prajñāna*, may your life be illumined and blessed ; for man nothing can be more desirable than this. In every sphere you have always worked with total concentration ; in all the spheres your life has found perfection. You have indeed done everything that was to be done. Now go on doing the little that needs your attention from time to time.

‘Only goings and comings—
Only flowing with the current.’ ²³

This is the nature of life ; let it run its course. Like a ripe fruit, when filled with all its juice, it would, one day, drop of its own. To exist and to go—it is all the same : just the two sides of Truth. And you ? At ease, self-established, ever with *prajñāna*, always steady.

Ashram, 22.2.1963

Life is moving on, is getting transformed—one state passes away never to return : does the water of the stream that washes the shore once, come back there again ? Therefore to brood on what is gone is falsehood. What happened happened. You are reaping the fruit today of the actions you performed earlier. Are those who worked

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Prasad, 14.8.1962

“Only what was to happen has happened” —quite true. So, what was to happen has happened, what is to happen will happen : to live in this truth is what *mukti* means. Let that which is to happen come about ; only go on doing the little without which your heart does not feel satisfied, gets disturbed, and becomes unsteady : after that let what happens happen.

Ashram, 28.1.1963

“Having found shelter at your holy feet, all my *sādhana* has come to fruition today.” —No other words could be more precious than these. With complete concentration you have devoted yourself with your entire energy ; you have satiated yourself ; you are [thus] blessed indeed. Let all *bhoga* [satisfaction] of the body and mind be completed ; this very existence is *bhogāyatana* [abode of *bhoga*] ; let all *bhoga* be completed. It is the petty narrow mind that brings about the question of good and evil in this context. Be at ease, be happy, may peace be with you, may you be resplendent with *prajñāna*.

moment in the life of the whirlpool, between its formation and its final merging, when it was not mere water ? It was mere water indeed all through and everywhere : only in the intermediary stage it exhibited a play of forms and appearances ! The simple truth of it is that the whirlpool is only water. Only that existed, only that exists, and only that will continue to exist. So indeed is the play of name and form : the tangle of *karma* [deed] that was created before your birth is now being disentangled ; when the process is completed, the game will come to an end. But suppose the whirlpool considers itself as being separate from the water ? Are you, too, likewise, that petty and separate entity ? Keep awake, keep observing.

Prasad, 14.10.1963

If you are not conscious and aware of what you are doing while dealing with others, if there are also lapses in your behaviour, it has to be concluded that *prajñāna* has not taken deep roots in you. So long as you do not submit yourself completely to destiny—that is to say, to the acceptance of whatever happens as something belonging to you yourself, without a feeling of any opposition to it or dissatisfaction on your part, it is necessary for you to follow such a line in your practical life that you do not become dependent

upon others, especially at a time such as this. Almost everyone these days regards his individuality as being supreme, and is therefore self-centred and selfish ; beyond seeking his own pleasures and gains, he has no affection, friendship or regard for anyone else. So long as you have your body to maintain you must have complete control over your money. In such a situation, everyone without exception—and there is no difference in this matter between the wife, offspring, friends and relatives or the servants—serves only with an expectation of getting something. If the money goes out of your hand, only misery lies ahead. Self-dependence in practical life is at the root of strength, happiness and joy.

*yāvat paravaśam duḥkham
sarvamātmavaśam sukham* ³⁶

Misery lies in being completely dependent on others ; happiness is derived from being wholly self-dependent. This is true in every sphere [of life] and for all time.

Prasad, 21.10.1963

Yes, let all *bhoga* that remains yet to be gone through be done with : this body is termed as *bhogāyatana* : it is the medium for *bhoga*. What is

bhoga ? All that has happened in your life is *bhoga*. Only that happens in your life which has some connection with you. So whatever happens, [your attitude should be :] 'yes, it is this indeed that has happened !' Only by seeing and accepting this much will the *bhoga* find its completion ; this alone brings about the termination of *bhoga*. There is no place for your petty *ahaṅkāra* in this. *Ahaṅkāra* makes its appearance only when you say : 'it is not proper for this to happen', or when you feel any pleasure or pain. You then go through *bhoga* of that *ahaṅkāra* and thus go on enlarging its scope. You have already found out that *ahaṅkāra* has no existence, as also, that you are not the petty doer : why then will you say 'yes' to one and 'no' to the other ? All belongs to you ; whatever is happening belongs to you : let it all happen. Moreover, when everyone is different and separate, each of them will do what he likes to do. No one can do what you like him to do. So, how can you expect ? Expectation is untruth.

Prasad, 28.10.1963

If you try to measure [everything] only by your own yardstick, everything will go wrong, leaving you thwarted. This is not truth. Everyone is different ; the mind, emotions and attitudes,

interests and tastes, as well as actions, of everyone are different. This is the law, this is nature. The reason is that manifestation of infinite energy takes infinite forms. All are separate, everyone is what he is; no two persons are alike : any comparison is thus false. Differentiating good and bad is false. Simply try to observe in what multifarious and infinite forms the play is going on. Everyone speaks one thing but acts differently. Without caring to find out in what their gain lies, they [people] are simply running madly after some imaginary gains and are frustrated when they don't get them and can't even make out what they wish to have. That is why people keep swinging to and fro and believe this swinging or oscillation alone to be the truth or the rule : they don't realize what peace and rest are. There is nothing [in all this] which you could call good or bad : simply observe and see how interesting all this is. Let what happens happen, and simply keep observing and accepting the 'happening'. 'This should happen so' is false ; 'what happens' is the truth.

Prasad, 12.6.1964

While dealing with others you must always take into consideration the place, time and the person concerned. These days in this country such are the thoughts and actions of people that for

the sake of petty self-interest they are prepared to go to any length. Keep this in mind and adjust suitably. Yes, "I won't fear—honesty is the best policy.....[I] will be truthful"—is the test of truth. Remaining firm and fearless, you should speak out the truth. Thereafter, the judgement would depend upon the arguments put forward by the opposite party, as well as upon the sense of justice the judge has. You are to do your job ; it is for others to do their jobs. "I shall be at peace." "What is to happen will happen." Yes. What is to happen alone happens, and that alone will happen : try to merge within it ; don't seek to sully that with the taint of your mind. This alone is truth.

"The day will pass, indeed, but the good days are no more to come."—What sort of statement is this ? The 'days of happiness or unhappiness' is simply a fancy of your mind. Whatever a 'day' brings is the only truth. Receive only that. And if you find it necessary to do something, do it to the best of your capacity.

Prasad, 22.7.1964

When one is not in a proper mood, when one falls a prey to anger, hate, aversion, etc., one loses all control over one's mind : what one speaks

and does at such times is not at all certain ; one says all sorts of absurd or improper things, acts in all sorts of absurd and improper ways. But you are surely to see what the truth is : what somebody says [to you] is not meant for you : he speaks to the person in the form of you as conceived and perceived by him in his own image. How can he speak to you ? Only he who knows you fully and completely can speak to you. But who can know you fully and completely ? Can someone know and understand anyone else fully and completely ? One can know others only according to his likings. So, there is no reason whatsoever for you to get upset or be unhappy or angry or aggrieved at what someone else says. You are just you ; you are simply to take care of yourself, observe yourself and remain steady within yourself. You are independent ; all others are dependent on you, are indeed supported by you, and yet they abuse you ! But, again, is it really they who speak ill, or is it only you who think so ? Keep steady within your own self.

Prasad, 22.8.1964

From one stage to another, from one form to another, this is how Nature is engaged in its play of transformations : when a particular condi-

tion or stage is in existence that alone exists at that time ; it cannot be compared with any of its predecessors. The reason is that any two conditions are different from each other : what exists now alone exists now. True knowledge consists in seeing and accepting this ; and after that launching upon an action, if the situation so warrants, to the best of your capacity. Finished ! This is what life today is like : do what is possible to do now. After that there is nothing more for you to do. Remain unconcerned and fearless : only that which is to happen will happen. Remain unaffected and unattached. And this indeed is the nature of everything that lies around you. Now is now ; there can be no comparison with anything past. Comparison is false : nothing is, or can ever be, in the same form. A forest gets converted into a town ; a town is gradually transformed into a forest. Sixty years ago, rice cost only three rupees per maund, today the same costs forty rupees : this is how the stream of change flows on. There is no cause for despair. In olden times, youngsters took it for granted that 'the elders are to be obeyed' ; today they do not want to take anything for granted : there always is a 'why'. They are not prepared to accept anything without first being convinced about it. This is change indeed. Is it for the better or the worse ? It depends upon one's outlook alone. This is an age of keen intelligence ; that is why a 'why' springs up in all the matters. See, just see : there is nothing good or bad ; only 'that' which exists exists.

Ashram, 23.1.1965

Fear ? Of what ? Of something done in the past ? You didn't do anything of which you could be afraid now. Everything keeps transforming and changing from one stage to another : this is the law. What happened at a certain time happened only at that time ; that doesn't exist now. What happened then was proper in the context of that time : to fear about that now is a falsity.

Now, this fear of death ? What death ? Through how many deaths have you passed till now ! The 'you' that was there in childhood, the 'you' of youth, the adult 'you'—where are they now ? Do you comprise merely one form ? All the forms have been appearing and disappearing one after the other. The child 'you' died and there appeared the adolescent you ; when that died there appeared the youth you ; when that too died there appeared the adult you ; that too died and there has appeared the old man : this one too will go away—moving onwards and ever onwards : see only this that all this is moving on. There is nothing to fear about : nothing will remain, nothing will go. So, how can there be any fear of going ? Absolutely none ! [Be] fearless, fearless, fearless !

Prasad, 30 Baisakha, 1356
[13.5.1949]

Whatever be the situation that you find yourself in, it is there only because it has some link with you : if you keep this always in mind, no pain, sorrow, annoyance or such emotions would arise within you in any situation whatsoever ; your mind will be able to take it all with ease. You then merely have to see ; whether you would have that situation or not ; if it were to be had, you would accept it with ease ; if not, you would try to get out of it. Amidst all these situations your mind will act coolly and calmly ; this state [of mind], this joy, is really what man has always to aspire to. This alone is the foundation of *ādhyātmika jīvana* [spiritual life].

Prasad, 15.11.1951

Try to grasp, in every respect and from every angle, [the fact about] the birth and the death ! You were born alone, naked and with nothing as your possession : you will die alone, naked and taking nothing along with you. You brought no one and nothing with you ; no one and nothing will go with you. Who or what belongs to

you then? So, isn't it a fact that, just as you did not, at your birth, bring along with you anyone or anything as 'your own', in the same way, at your death, too, you won't take them along with you? It was, thus, only in this interim span of life that the sense of 'mine' and 'alien', 'mine' and 'yours' has appeared. And there also appeared love for 'mine', as well as fear of its 'going away'. Why and how did this come about?

There is no sense of 'mine' or 'alien' in an infant's mind. It extends its arms towards everyone. It doesn't regard anything as its own; but as it grows, the sense of 'mine' and 'the other one', of 'mine' and 'yours', gradually develops. Isn't that so? But how erroneous this is! For, in this world, you find that the one who is 'mine' today gets alienated, and the one who is an alien today becomes 'mine' [in time].

For instance, your husband: today you feel yourself attached to him. How did this come about? You started considering him as 'mine', and this process went on and ultimately he really became your 'own', while all others were turned into 'aliens'. But he too was [at one time] an 'alien' [or stranger]: Through this process of regarding him as your own, you have now come to a state in which, whether you like it or not, he has actually established himself in your heart as 'my own' for you. Isn't it as a result of your own thought process and your conduct towards him that you have arrived at this state? So this is how, by regarding one person or two persons as your own, you get tied to them, alienating all others in the process. This is what produces in

ur heart love and hatred. Again, the very
sire that the loved one would remain [with you]
oduced the fear of losing him. But, isn't it [self
ident]—only look at your body, how it has
anged ; how many forms of it have appeared
d then disappeared ? All is indeed moving.

Everyone is a different entity. Even your
as and daughters whom, as part and parcel of
ur body, you had carried in your womb ! —are
ey not different even from one another ? Every-
e is indeed a separate and different being ;
eryone's life is different ; everyone's destiny is
ferent. You cannot do anything for anyone,
u cannot give anything to anyone : you would
e only if you yourself have received. So ?
hy should you get worried ? You are to do
ly what needs to be done, only as much as you
n do. What is there to feel anxious and despair
out ? Why will you remain bound when you
ow that everyone and everything will have to
left behind ? Why not, then, start freeing your-
f from them this very moment ? Who is yours ?
I indeed are yours : you were born alone, so
ll you depart alone ; if you have to regard
meone as your own during this intervening
riod, why not regard everyone as your own ?
ther all are yours, or, everyone is an alien.
ou have come alone, and will indeed go alone.
uring this intervening period, do move and con-
ct yourself cheerfully among all and with all ;
all that is to be done for anyone : What will
u then be afraid of ?

Prasad, 3 Sravan, 58
[20.7.1951]

Blessings.

... ..

I know already how shocking the death of Baba [your father] could be to you. I do hope, however, that taking an overall view of the situation, you would be able to keep your mind more or less unperturbed. Now look, with the wisdom that you possess, you should, after the initial shock, be able to face the truth and, taking full cognizance of that, be in a position to give solace to your brothers and sisters. The one who had to go away has gone, and has gone almost peacefully ; he didn't have to suffer his illness for long : won't you now have to give attention to those who remain behind ? Of course everyone feels the loss of one's father ; but Chhottu and Chhenku * need to be specially looked after, for they have lost their only support they could lean upon in their need. You should see to it that they receive some solace. Chhottu needs it most, for she is youngest, and also because from her very childhood she had

* The two youngest daughters, unmarried yet.

been completely dependent on her father, and had clung to him. From what you have been telling about Chhenku's intelligence and thoughtfulness she may be in a better position to recover. You should now take care of them. You are the eldest among all ; keeping yourself steady, try as far as possible to take good care of all of them. On this occasion, do whatever fully satisfies your heart concerning Baba's post-funeral rites and rituals. Chinmayee has been given directions for doing the needful.

... ..

Prajanpad

Prasad, 4 Sravan, 58
[21.7.1951]

Blessings.

... ..

It is quite well known how all of you feel at Baba's death. But very few persons are as lucky as you all have been in having had a father like him ! Having accepted the law of *saṃsāra*, may you all find solace ; he left at a ripe age after only a short illness, with all of you [his offspring] living. So, in this there is nothing to grieve

about. It would, however, surely take time for Chhottu and Chhenku to recover after having lost their support. Now it is for you all [elder brothers and sisters] indeed to take the Baba's place for them. You all were able to nurse him to your utmost capacity and nothing that was possible to do, by way of medical treatment, was left undone. So, you have to take comfort from this and pacify yourself. He died a good death indeed.

Prajuṅgaś

is blinded and dulled by a craving for sensual objects—by passions such as attraction and repulsion and delusive infatuation—ever so much as conceive of an objectless state? In spite of all its deliberations on the *brahma*, such an intellect would drag him into its own petty and narrow confines. The *brahma* or the *bhūmā* would remain a mere word with no meaning. The woman who has not suffered the discomfort of carrying within her womb for ten months the burden of a child—who has not, as though, taken a new birth after having gone through the death-like pangs of delivery—can never really understand what motherhood is. To put it more precisely, only after a girl has shed her maidenhood and entered youth, and then gone through the experience of bearing a child in her womb and undergone the pangs of giving birth, can she experience what is motherhood—the fond affection that wells up in her heart at beholding her offspring. Moreover, the greater the intensity of the birth-pangs, the deeper the affection for the offspring. The woman who delivers with the aid of anaesthetics, or having suffered very little pain, is indeed incapable of feeling enough of motherly affection. The more intensive the pain and suffering an individual consciousness has undergone, the greater is the consciousness of *brahmatva*. Can one who possesses a spade but wants to make a razor out of it, do so merely by sharpening it on a whetstone? If one wants to make a razor out of a spade, one will have to make it red hot in the fire, then hammer it into a thinness, and then sharpen it on the stone. In precisely the same way, the desire to get an intellect capa-

ble of understanding the subtle *brahma* by deliberating on it with the aid of an intellect which is coarsened by desire for sensual objects is sheer madness. This intellect can be refined only by putting it into the fire of *vairāgya*, by hammering it with 'discrimination and reflection', and sharpening it with 'deliberation'.

*dīśyate tvagrayā buddhyā sūkṣmayā
sūkṣmadarśibhiḥ* ³⁸

vairāgyasya parākāṣṭhā jñānam ³⁹

In that age, the emphasis was laid on this practical aspect, or, in other words, on the earnest endeavour of the *sādhaka* [seeker] ; for, to believe that everything can be accomplished simply by having intellectual discussions and deliberations without fundamentally changing one's life in all its aspects is nothing but being boastful about one's futile efforts.

Viewing from this standpoint of theory and truth, the state that emerges is :

*āptakāmam ātmakāmam akāmam rūpam
śokāntaram.* ⁴⁰

And where this stage gets expressed in a condensed form is :

*ātmarātiḥ ātmakrīḍaḥ ātmamithunaḥ kriyāvān
eṣaḥ brahmavidām variṣṭhaḥ.* ⁴¹

And how has this *brahmavidvariṣṭha*, this *jñāṇī* [knower], been defined ?

*kriyāsu bahyābhyantaramadhyamāsu samyak
prayuktāsu na kampate jñāh.* ⁴⁵

When this understanding, feeling or experience is obtained, there emerges the feeling :

All that was to be got has been got.

All that was to be given has been given away.

All that was to be done has been done.

Nothing more is now left to get, to give or to do.

What, then, is that *tattva* ?—

I, you, he and that—what are all these ?—
'Nothing'.

Is 'that' *dvaita* ? —No.

advaita ?—No.

*dvaitādvaita, viśiṣṭādvaita, acintya-
bhedaḥbheda* ? † —No.

What then ? —Nothing.

Is 'that' then nothing ?—No, not even this.

astīti bruvato'nyatra kathanstadupalabhyate ⁴²

And then there arises, from within, the voice :

'Where indeed is my abode ?

atala or *pātāla*, * or the heaven or the earth ?

Who am I, of what form ?

And who indeed are mine and who alien ?

† These are the names of different schools of philosophy.

* Lower regions of earth.

Prasad, 25.6.61

[12.10.1954]

Blessings.

... ..

Try always to follow the path of truth. The way to do so is : having found out properly when, where and in what situation or circumstances you are, act according to the situation or circumstances prevailing at that time and place. You are to see that the habit acquired at one time, at one place, and in a certain situation, is not applied to another time, another place and another situation. So, abide strictly by the time and place you are in.

How distant and remote was Manisha* indeed. But today? Someone who was a total stranger has now become your own : it is not for man to remain confined within the petty shell of 'mineness'. What is the difference between a pool that is bounded on all sides and a flowing river? Man's humanness lies in recognizing all the strangers as his own and in establishing affinity with them : at your present place, too, you will surely develop an affinity with them all.

... ..

P.

* My wife.

Ashram, 25 Phalgun, 61
[9.3.1955]

Blessings.

The poem is beautiful. *

In order to test how virtuous Yudhiṣṭhira really was, *Dharma* [the god of virtue] as if took the form of a crane and sat on its perch by the side of a lake. When none of his brothers who had gone to quench their thirst returned from the lake—having failed in the test of answering Dharma's questions and, consequently, lost their lives—Yudhiṣṭhira himself appeared on the scene. When he discovered all his brothers lying dead there, he was so overwhelmed with grief that he wanted to put an end to his life too. It was then that *Dharma*, who was standing by the lake in the form of the crane, put these four questions :

The first question : What is *vārtā* [tidings ; news]? What is the news, what are the tidings ? So many people speak of so many things in the world, but what is the fundamental or essential matter worth speaking about ? Here *vārtā* has been exclusively referred to, presumably, [to

* I had sent a quotation from the Bengali version of the Mahābhārata, and had asked for its meaning.

emphasise] that 'that' alone is the thing to speak about, nothing else is worth considering. Now, when is it that you 'speak' [about something] ? [Suppose] you came from school and your mother asked you : 'What is the news today, Khuku ; anything happened ?' If there is nothing new [that day] what do you reply ? 'There is no news at all today, nothing worth speaking about !' But if something **different** from what happens everyday, something other than the **rule**, had occurred, don't you then reply : 'There is news Ma, today ; there is something worth recounting.' Now, when is it that something becomes worth speaking about ? What happens all the time, what occurs as a rule, is not worth recounting, it doesn't acquire news value. It becomes a news or a topic [worth recounting] only when it is something outside the rule. Now, 'What is *vārtā* ?' ; this *saṃsāra*, as you can see, is ever on the move, (*saṃsāra* is that which keeps moving, which doesn't stay still for a moment), it doesn't ever remain in the same condition ; but there is nothing of significance in it : [all] this is just according to the rule, the law, the destiny ; it simply **keeps on occurring or happening**. The sun rises, moves on, and then it sets ; after the summer appears the rainy season, then autumn ; there was a time when you were little, you kept growing, now you are a little older and are still growing ; one thing after another just keeps happening. Again, all the objects that are before you have their own respective rules or laws : fire is hot, water is cool, chilli is pungent, *neem* * is bitter. No two things

* Margosa.

are alike : this is the law, this is destiny. This is so. But *jīva* [living being]—animals, birds, men, all are *jīva*—(all those who have lives are called *jīva*) is prone to suffering. Why is it so ? [Only] because it functions against the law ; no one follows the rules ; everyone wants to do what he pleases—that is how one acts against *niyama* [the law], against *niyati* [the destiny]. One thinks that in this world ‘all that I possess will remain [for ever]’, but nothing remains, for that is not the rule. Again, one expects of others according to one’s own wishes (for example, you want your mother to do whatever you like her to do ; but what is the result ? Only suffering ! What is it that makes you suffer ?) but gets frustrated, the reason being that all are different and, therefore, no one can do what someone else wants him to do : this is the rule, this is the destiny ; and here the cause of suffering lies. This is so because something against the rule is being done. For instance, fire burns : this is the *niyama*, this is the *niyati*. If you forget this and put your hand in fire, it can’t but burn the hand and cause pain. This is how people, without caring to observe the rule, act as they please and suffer as a consequence. This surely is something worth speaking about : this in fact is the only [important] *vārtā*. Everything is just happening ; when something happens, it is only that which happens : if this is accepted, there remains nothing to speak about, there remains no suffering. When is it that something worth speaking occurs ? Something worth speaking takes place when someone exclaims : ‘Why has it happened so ?’ —‘Why didn’t it happen the

other way ?"—this is what everyone says and thus manufactures a topic [or something to talk about] ; and it is only for having exclaimed thus that one undergoes suffering. The rule is, that 'all is just happening' ; an occasion for 'something worth speaking' arises only because something is done in contravention of *niyati*.

What causes surprise ?—[was the second question]. What is the meaning of surprise ?—[that which is] wonderful ; that which is amazing ; that which appears to be wonderful, that which produces astonishment. After birth everyone will die, everyone is dying, every moment all kinds of living beings are passing through the process of death or destruction ; *samsāra* is moving on, nothing is stable : this is what everyone has been observing ; death keeps on occurring in one's own house as well as all around : death is the *niyama*, death is the *niyati*. And yet, he who lives thinks that he won't have to die, that he would live on forever ! Having taken your seat in the train or the bus, if you start thinking that you are sitting at the same place without moving, and declare that you would not move at all, will that be so ? [No,] for you too would move on along with the train. If you declare, while sitting in the train, that you are not moving, that surely would be a wonder. You expect that alone to happen which you observe happening all the time, but when something outside that occurs you are astonished. You are used to see a bud of mango producing a single fruit ; so this is what you expect to happen : but if you find ten fruits growing out of a single bud you [immediately] exclaim : 'Oh, what a surprise !'

In the same way, what can be more surprising than that a person—who has himself been observing death occurring everywhere and at all times—should believe that he would live forever and would not die?

The third question : What is the way ? What path to follow ; which is the right one ? A good deal of intelligence is required to find out what is right and what path to follow : a very detailed, thorough and deep probe is necessary to find this out, and this requires a very sharp intelligence indeed. But everyone is not endowed with this [sharp intelligence] and that is why it becomes difficult for people to decide what 'to do' or 'not to do'. They come to the conclusion that it were better to do what a 'number of people' were doing, **that it were better to follow the path that many persons have chosen.**

The fourth question : Who is happy ? Only he who has no fear, no anxieties, no want. If someone secures for himself every kind of rich food and clothing with entirely borrowed money, he remains afraid even amidst all those enjoyments, for the money would have to be paid back, and is ever in dread, lest there should be a sudden demand for the money, or that he might be insulted for not paying. So, you see, one who borrows cannot but fear. Again, suppose you are away from your parents in a very distant place in some foreign land where you live very comfortably, indeed, and have money to spend upon your choicest food and on whatever else you like, but you are there all alone. Where will your heart be at that time ? You don't feel happy ; instead, you

feel miserable. So, though you get whatever you like to eat while staying abroad with borrowed money, you remain unhappy, you live in nothing but fear. But he who stays at home with all his kith and kin and is not in debt feels quite happy even when he does not have a full meal or even if, after starving for a whole day gets a meagre and very plain food to eat. Why is it so ? Because he is not dependent on anyone ; he depends upon himself. You are happy when you depend upon yourself and unhappy when you depend upon someone else.

Now you have got the answers to all your questions. They have been answered in such great detail so that you can grasp [the meaning].

... ..

Swamiji Dadu *

When writing about *praṇāma* [obeisance], your using the expression 'take' or 'accept' amounts to a command. When you are conveying your *praṇāma*, you become the doer : to take or accept that depends upon the other party ; it is for him to consider it. You are to do what is to be done on your part ; the correct way therefore to write would be : "I hereby offer my *praṇāma*". Shouldn't you say : "May I give a little more ?" while serving food, instead of : "Will you take a little more ?"

* Maternal grandfather,

Ashram, 10.1.1957

Blessings.

... ..
“I always remember you, why then am I dragged towards the false *māyā* and worldly attachments ?”—What you write is erroneous. To remember doesn't merely amount to cherishing [Swamiji's] image in your heart ; to remember me means remembering the truth of all the instructions you have received.

... ..

P.

Prasad, 23.3.67
[7.7.1960]

Blessings.

... ..
Fine indeed : remaining careful and attentive in all your external activities as well as in

the internal work, go on moving forward. Do not be misled by the words of others. Let no one divert you from the path of affection.

P.

Prasad, 4 Asarh, 1368
[19.6.1961]

Blessings.

Go on with the work to the best of your capacity : there is **no point in letting your thoughts be diverted in any other direction.** When you have done your job to the utmost extent that lies in your power, you will **feel satisfied** : 'I have indeed done all that I could do : **now** there is nothing else for me to do.'

P.

Ashram, 3.4.1964

Blessings.

... ..

Your behaviour and activities are to be such that your position there becomes stable, secure and fine : may everyone develop an affection and love for you.

... ..

P,

Prasad, 21.8.1964

Blessings.

... ..

Fix a definite time for every work, make rules for all your work, and observe them. If a rule is made and you yourself observe and follow it, only then can you ask others also to observe it. Rather, when the others see you following the rule, they too would start following it. It will become impossible, otherwise, to manage so many persons working with you : everyone would like to work according to his sweet will or belief or habit—thereby spoiling everything and creating chaos. That is why, first of all, you will have to make

certain rules and then observe them yourself : then alone will you be able to induce others to observe them—

‘One has to observe the rule
Before asking others to do so ;
Nothing indeed can be taught
Without himself becoming perfect in it !’

This is from the ‘Chaitanya Charitāmrita’. So, regulate everything and conform to [specified] rules : this would keep you free from worry, and everything will turn out beautiful and sweet.

Never ask another person to do what you have not done yourself. And, of course, love everyone, for everyone is merely another form of yours. Regard everyone as yourself.

... ..

P.

Prasad, 20.10.1964

Blessings.

... ..

Life of self-control, of vows and observances, of rules and regulations, is very beneficial for a human being. You have indeed been constantly making efforts to make the life which you lead

beautiful in all its aspects, and you will surely continue to do so.

P.

Ashram, 23.11.1964

Blessings.

... ..

With regard to the virtues that are characteristic of a *vaiṣṇava* [a devotee of *Viṣṇu*] :

Virtues are never established by simply their being enumerated. Keep your attention fixed [only] on the path by treading which you would automatically acquire these virtues : and this [path] is [that of] Truth. Your *sādhana* and striving must not exceed your capacity to register an advance in your efforts to get established in Truth.

What is Truth ? Just see, every man, every thing, every event is different and separate from all others ; no two are ever the same : that is why every person or thing is just himself or itself. No one is to be compared with anyone else ; everyone is unique—*brahma-svarūpa* [*brahma* himself], *bhagavat-svarūpa* [divinity itself]. There are no differences as superior and inferior. So, all are equal ; one has to see everyone as one's equal. Once this feeling of equality is generated within

your heart, all those *vaiṣṇava* virtues that you have asked about will emerge within you.

..... All is being transformed, nothing is static. So, whatever happens at a certain moment alone is the truth for that moment. Truth lies in being prepared to accept all that happens. Never let yourself be caught unawares. If you succeed in this, you cannot but remain in harmony with this oneness.

These are the two aspects of truth ; try to see these two all the time ; only see : what exists alone is truth. What one does is done because one considers it to be the truth : to call someone good and someone bad is, therefore, untruth. All indeed are equal.

P.

Prasad, 11.10.1965

Blessings.

The work through which you have found an opportunity to serve is most valuable indeed. Do serve with the whole of your being. What could be a better news than that you are well both in body and mind !

P.

Ashram, 2 Chaitra, 72
[16.3.1966]

Blessings.

The mission of service in which you are engaged there is expanding day by day : very nice. Do serve with all your heart and being. If the mission requires whole-hearted and full concentration and devotion of the mind, it surely requires, in an equal measure, a healthy, sound and strong body. Do the needful in this respect also to the extent the circumstances permit.

... ..

P.

Calcutta, 27.1.73
[11.5.1966]

Blessings.

... ..

May you have the spontaneous inspiration within you for completely merging yourself in *sevā dharma* [mission of service] cheerfully : *sevā dharma*, *prema* [love] *dharma*, *jñāna dharma*—all these are one and the same ; the difference lies only in their manifestations. Try to live whole heartedly

0 From Swami Prajnanpad

by applying all your intelligence and maintaining
a pure and strong body.

P.

Prasad, 1 Sravan, 1376
[17.7.1969]

Blessings.

**"I am doing all that was possible for
me to do with the whole of my body, heart
and soul."—Fine.**

**Lead this life in such a way that no
gap is left.**

P.

Ashram, 9.11.76
[21.2.1970]

Blessings.

**Whatever happens outside, do you
work in a spirit of pure service: this
would purify your heart and intellect.**

TO MADHUSUDAN AND
SHYAMALI KHAN

Chamba, 20.6.1957

Blessings.

... ..
When you start something new, old habit makes you feel rather ill at ease. But if you keep it up, this too gets converted into a habit and becomes natural. When you start taking a physical exercise, your body aches the next day ; but can you, for that reason, give it up ? Despite the body-ache, you keep up the exercise which, in turn, cures the ache of itself and makes the whole thing become natural.

P.

Prasad, 3.11.1959

Blessings.

... ..
The first point is : it is not one's *dharma* [morally correct] to be in someone's subjugation

unless it is unavoidable ; and if one cannot maintain one's position with honour (of course as far as possible), the sooner it is given up the better. Debu has written about "the financial condition of our society." This varies at various levels : the problems of each person will vary with the level of his society. Those who belong to the higher stratum of society—those who are called the upper middle class—are indeed facing a difficult situation today : not only the stringent financial position makes their living conditions difficult but, over and above this, [what makes matters worse for them is that] they can't give up the life of pomp and show that they have become accustomed to. When one adopts the external pomp and show, the internal state of decay remains unexposed. Besides, when the 'big' people spend a sixteenth part of the rupee, they expect fifteen parts of it in return.

... ..

P.

Ashram, 18.2.1960

Blessings.

The feelings that a person has within one's heart get expressed in one's outward behaviour

and actions : people around him would surely sense those feelings : a flower of sweet fragrance exudes but a sweet fragrance all around, while a flower with a foul smell spreads nothing but foul smell. Man must watch his feelings and actions, for everything lies within his own power.

P.

Ashram, 11.4.1972

Blessings.

The principle that governs a job is that when you have been asked to do it within a certain period, you must do it within that very time. If it is not possible to finish it within the stipulated period, you must intimate, in good time, that it would take you some more time to finish it. For instance, when you are to write a letter on a particular day, you must write it on that very day—and state—‘that the work has not been finished yet ; shall give the details later on.’

... ..

P.

Ashram Ranchi, 11.7.1974

Kalu,

... ..
 What a stupendous fallacy lies in one's saying that one has committed a 'sin'—this has already been discussed with you : why are you committing the same mistake again ? What happened, what is happening—you will surely have to accept : 'yes, this is what has happened now ; there was no other way out, nothing else was to happen indeed !'—See what is possible to do **now**, and do that to your utmost capacity—may you acquire the strength to do this. This you must not forget : what was to go has gone, but it is in your power to save what remains—Shyamali. You will succeed in this only when you keep your poise : that alone will lead to your well-being.

Just see, Baba—see—
 Keep steady and move on—

With blessings to you as well as to Shyamali.

... ..

P.

Ashram, 23.12.1970

Shyamali,

Look Ma, it is for a special purpose that this letter is going [to you] :

That house is your household and your [own] domain ; you are the queen of that kingdom, and Kalu the king. So, whose job is it to keep that beautiful, well arranged, clean and tidy ?

As you put it so nicely : "how can I myself take all those delicacies without sharing them with the person who toils hard for the whole day [and goes] without a proper meal ?" So ! The others will have to eat only what you would be able to serve to your husband later. Thus you will have to cook, as far as possible, the full lunch, and the rest would have to be cooked for the dinner. It will indeed be unjust and *adharma* [contrary to *dharma*] to eat, or serve someone, any thing that is not shared with him [the husband]. As you are to follow this [principle] yourself, so can you also ask others to do the same.

Gurudas * has now grown up : you have already been instructed what pattern of behaviour to adopt in his case. What still remains to be learnt you may ask and know from your husband.

How will you pass your time the whole day, Ma ? Don't remain without some work in hand ; to be able to speak to someone will also make you happy : how to manage this is to be decided by [the two of] you together.

Are you accustomed to some reading ? If not, it would be nice to begin. What other work [could be thought of] to keep you engaged ?

You will indeed have to do that which

* The husband's younger brother.

keeps you happy all the time, Ma, and that which fills your heart to the brim.

With blessings,

P.

Ashram, 6.1.71

Shyamali,

May your own life be filled with affectionate regard, joy, service, and love : try to become worthy of what you have received. Only one thing : 'spoken word', 'what you speak' is at the very root of all things—isn't that so ? So, first of all, this speaking, or uttering a word, must acquire sweetness. Why ? Because a spoken word can both set one aflame as well as cool him down. That is why one has to learn first how to speak. There is a popular saying :

'Spoken word is of immense significance,
One has indeed to learn how to speak,
The spoken word may flow in a hundred
directions.'

— When you come here, [try to] understand this thoroughly and absorb it within your heart :

why worry, Ma ? Only this—you will have to fill yourself with happiness and affectionate regard, joy and service, and love. With blessings to you both—

P.

Ashram Ranchi, 5.10.1971

Shyamali,

Your letter carrying the Vijayā prañāma arrived yesterday. You of course know that Baba's blessings are ever with you.

..... What a deep suffering, agony and anguish is in your heart is fully known to and understood by Baba : it is not that he becomes aware of this only when you tell him so yourself, you foolish child !

"I feel so lonely and desolate today ; it seems to me that though possessing everything I am bereft of all—" you say, and it is perfectly true, Ma.

Besides, the deep agony and the anguish in your heart [and the yearning] to see your daughter again is quite natural.

But, Ma, what was to happen has already happened and is over ; howsoevermuch you weep

or cry she will not come back to you ! This grief and agony will further ruin your health and render you incapable of being of any help to the one who remains. You won't thereby gain in any way, Ma. Occasionally, you would feel like crying so as if your heart would break : that doesn't matter in the least. You should freely give vent to it, and when you feel relieved after that, try to see—"What can be done ? I can't get her back !"

... ..

P.

Seez Moulins, 23.6.1973

Blessings.

Yes, Ma, what concerns you, or rather both of you, is [already] present in Baba's [Swamiji's] heart.

Now look, Ma, to worry about something which is out of one's control is futile. There are all kinds of maladies : one has only to accept the disease one has and try to do whatever lies in his power to cure it. This alone is what one has to do. Worrying is of no use. It would only harm you in every way ; it would not change the situation in your favour or bring about something different. One has only to make necessary efforts.

Baba understands all that ails your heart and that of Kalu. But this too is true, Ma, that you will have to accept what has happened or is happening, and adjust.

Don't get anxious, for that only augments your unhappiness, Ma, without giving any relief. Carry on without a worry.

P.

Ashram Ranchi, 24.6.1974

Shyamali,

..... "What the people say ; how they all jeer and taunt !" There are all sorts of people, indeed, and all sorts of minds—what a vast variety of opinions and conceptions they have ! Is there anyone else like you ? Whatever is said by someone else is according to his own conception and wish : if nobody speaks to you, it is only because nobody is capable of speaking to you. You need not worry about this. You have simply to see that you yourself stick to what is right. **What belongs to you is indeed yours.**

..... Remain carefree. With blessings to you both from Baba,

P.

Prasad, 20.6.1958

Blessings.

The result of your examination has been only what it is. It is all the same whether you missed your first class by 1 or 2 marks, or by 100 marks. From the practical point of view, of course, there is a difference between first and second class. But as far as you yourself are concerned, you are not to judge the effort you put in from the result. You did your utmost indeed ; you did not leave anything undone, you didn't spare yourself—you couldn't do any better : this alone is the truth for you. So, you have to accept only this. Why ? Because, it was this alone that lay in your power ; the result thereof did not depend only on you but upon so many other external factors also ; you had, thus, no hand in that. So, what happened, that alone has happened : **when it has happened**, it alone is the truth. This is what is called *svīkāra* [acceptance]—making one's own : happiness lies only in this. Man ever moves on, he doesn't regress. **What has happened is now past and is over.** The path lies open before you : you have to fix your attention now on your action and your movement. Be fearless.

Prasad, 21.6.1964

Blessings.

Your Vijayā praṇāma has been received. Try to gather an all-round strength in your life : be strong in body, stable in emotions and sharp and subtle intellectually ; make constant efforts in this direction so that the strength thus gained could be used for the benefit of society.

Be always careful.

P.

Ashram, 6.4.1962

Blessings.

... ..
Regarding the story of Maitreyī? For that you will have to be told the story from the beginning. Yājñavalkya was the greatest sage and man of wisdom of those days. He had attained *jñāna* [knowledge] even while he was a *gr̥hastha* [householder]. In the last stage of his life, while leaving for *vidvat-sannyāsa* [*sannyāsa* of one who has known] he called both his wives—Katyāyanī and Maitreyī—(he was quite wealthy)—and said : “With all this wealth live happily ; I shall now [retire and] spend a rather peaceful life.” Katyāyanī (she was a woman of worldly wisdom, and a domestic type) agreed, but Maitreyī was a *brahmavādīnī* [believing in *brahma*]. She said : “You want to leave all this wealth to me,—but acquiring it, will I become *amṛta* [immortal] ; will I become free from death ; will I transcend misery, grief and fear ; will I find peace ?”

“No, no, there is no hope of attaining immortality through wealth,” replied Yājñavalkya, “your fate will be like that of those whose life draws all its sustenance from external things.”

Then said Maitreyī : “What shall I do with that which won’t lead me to immortality ? You just tell me the way to immortality that you know.” Yājñavalkya then said to her : “you have of course always been doing what I like ; you have never done anything that I dislike : You are doing the same even now ; [so] you come along and accompany me.” Then he gave to Maitreyī the discourse on *ātmajñāna* [self-knowledge] with a view to make her attain immortality.

What you have to grasp in this is the significance of the sentence : “No, no, there is no hope of attaining immortality through wealth ; your fate will be that of those who depend upon [external] things.” What is that fate ? For those whose life draws all its sustenance from external things, the existence of ‘I’ depends upon external objects ; when they possess external things in abundance they consider that they too are enlarged ; for them wealth, palaces, carriages and vehicles, and attendants—all these *upakaraṇa* [material objects] are all-in-all. *Upakaraṇa*=*upa*+*karaṇa*=that which is an aid to work. None of these material objects are however stable, permanent : they are all transient and ever-changing ; they all perish. [It follows] therefore that the man whose hopes of perpetuating his existence rest on wealth or other external things (those who are called *sambhrānta* [respectable] men in the modern language—as if the word meant something to be proud of : but what is the [literal] meaning of *sambhrānta* ?—One who is completely *bhrānta* [deluded] !—the delusion of one’s superiority based on that which does not last) will only go

from death to death—he will find himself in the flowing current of death—all will change, all will move on—everything will perish—and, along with them, his mind too will be subjected to death [all the time] through pain, fear and grief [following] in quick succession ! That is why Maitreyī said : of what use to me is that which won't make me immortal, which won't deliver me from the burning pains of pleasure and pain, and fear and grief ? What should I do with that which won't provide relief to me from that ?

Ashram, 26.4.1967

Blessings.

... ..
 The situation that has appeared or is appearing—has indeed appeared ; it has appeared because it was inevitable : only to see this coolly and to try to make arrangements according to your **capacity**—this alone is *dharma*. Change—**something happening**—is the truth ; something is **happening**, or, **has happened**—as and when a 'cause' for it comes into being : this alone is truth. Accept this truth ; this will keep you steady and in peace : do, then, according to your capa-

city what is to be done. Nothing else.

... ..

P.

Mussoorie, 10.4.1968

Blessings.

... ..

“Men create ever new *karma* [actions] for the purpose of *karmakṣaya* [dissolution of *karma*]” : to be able to grasp this you will have to understand what *karma* is. *Karma* is an outer manifestation : this manifestation is of no importance ; this is only an ‘effect’ or ‘result’ of which the ‘cause’ has to be found out, for, as you know, there is no remedy against an effect ; it is the ‘cause’ which is to be taken care of. So? What is the ‘cause’ of the ‘effect’ ? — The ‘wish’ or ‘desire’ for [that] action indeed ! Destruction of this ‘desire’ leads to the destruction of action. What does this imply ? What is it that destroys ‘desire’ or wish ? Its satisfaction indeed. How to get this satisfaction ? So long as you do not find out whether you ‘get’ **‘what’ you desire**, out of that ‘which you desired’, this ‘desiring’ will go on. It is indeed with a view to **finding this out** and having a direct experience that you need ‘outward objects’ : and the more you come into contact with ‘external

objects', the more opportunities you get to know and observe them, as well as to make the knowledge gained firm. And hence the need to have the experience of a variety of 'outer objects' that are relevant to the desire. No result is achieved by keeping away or running away from the 'outer object.' In a nutshell, the more you are able to see, the more strength you will accumulate for undergoing direct experience ; destruction of desire too will come in the same proportion.

P.

Mussoorie, 12.5.1968

Blessings.

"What is the difference between *nāmarūpa* [name and form] and *jīvātmā* [individual soul]" —this is your question.

Quite all right :

(1) When a few 'threads' are wound together, they make a 'string' : now what is the difference between the 'thread' and the 'string' ?

(2) A 'meeting' is being held : all the members attending the 'meeting' together elect a president. What is the difference between this 'meeting' or its members and the president ?

(3) A few petals together have taken the form of the flower : now tell [me] what is the difference between the petal and the flower ?

If you could make out this difference, then it will be easy to discern and understand the difference between *nāmarūpa* and *jīvātmā*.

Very well, now see : you don't call a 'string' threads ! Why don't you ? But is the string different from the thread ? Is there any difference ? **In appearance, as well as for practical purposes**, the string is somewhat different from those threads. But is it so ?

In the same way—is the president separate from the meeting and its members ? He is of course separate, but not separated. In what respect is he separate ? From a practical angle—otherwise, it is one of its own members indeed who is its president.

Similarly, are the flower and petals separate ? It is simply because those petals are together that they, **as though**, appear in a different form—the flower. But only in appearance, and for practical purposes alone.

Precisely in the same way, when you **refer to a certain object**, it has a certain **form** that can be seen ! And **what is it**, i.e., how do you call it ?—By its **name**. Every entity is therefore known through its **form and name**. And it is with the combination of that form and name that **something, as though, appears to exist** : that [something] is that, and that is the *ātmā* [soul] of the *jīva* [individual]. What does this mean ? There is **that** entity and there is **some other entity** : so, **that has one** soul, and the other has **another** soul ! Again, when those threads undergo a change the string also, as though/undergoes a change ; change in the presidentship follows a

change in the meeting; change in the petals changes the flower : similarly, with the change in the form and name, there is a [corresponding] change in the soul of that *nāma-rūpa* by which that is known.

So? — As the threads and the string are not different, as the meeting and the president are not separate, and as the petals and the flower are not separate and different, so also the *nāma-rūpa* and the *jīvātmā*, too, are not separate and different. They seem to be so only in appearance, and, for practical purposes.

P.

The husband, the father, the physician—each of them is a separate *jīva*—for each of these entities there is a separate *ātmā*, according to the **role at the time**: that is the *ātmā* of the *jīva*—the *jīvātmā*!! Are you the same in all these forms?

Seez Moulins, 4.7.1973

Blessings.

... ..
rasaḥ vai saḥ
rasam hi evāyam labdhvā
nandī bhavati ⁴¹

—In this, there is no sense of *dvaita* [duality]. For

what is *saḥ* [He] as described : that He alone is *rasa* [bliss ; delight] ; other *rasa* are mere *rasa* — incomplete and partial ; and that when you get this *rasa*, you have *ānanda* ; *ānanda* comes to you. There is no *ānanda* in *dvaita* : that brings about fear—death.

dvaitād vai bhayam bhavati ⁴⁵

So, this *saḥ* ? What is its nature, where does it reside ?

—There are three *ādeśa*—angles of vision—in the Upaniṣad :

(1) *tadādeśa* = *tat* + *ādeśa* = *sa eva adhastāt sa uparistāt*, etc. ⁴⁶

—That is below, That is above, That is behind, That is in the front, That is on the right, That is on the left—That is everywhere.

—Are That and I different ?

(2) *ātmādeśa* = *ātmā* + *ādeśa* = *ātmā eva adhastāt* —etc. ⁴⁶

—*ātmā* alone is everywhere.

(3) *ahaṅkāradeśa* = *ahaṅkāra* + *ādeśa* = *aham eva adhastāt aham uparistāt*—etc. ⁴⁶

—*aham* alone is everywhere.

sa = *ātmā* = *aham*—*eka* [one]—

No two ! So, *rasa* is everywhere, always, in every way—without a pause or cessation, without any impediment :

jñāte tattve ramaṇamaṭaṇam jāgatamidam ¹⁷

—For one who has known *tattva* [Reality ; Thatness] every activity in the world becomes *ramaṇa*

[enjoyment]—filled with *rasa*.

Why ?

And how to know this *tattva* ?

*jñānād yathāsthitam vastu
dṛśyate naśyati bhramah* ⁴⁸

Whatever is—is THIS—nothing else.

*sa svarāḥ bhavati tasya sarveṣu
lokeṣu kāmācaro bhavati* ²⁷

‘Amorous pastime of being tightly close together’ — the compactness of *rasa* [deep delight]—

And yet [there are] tears [brought about by the fear of] separation—

‘On the swing are both enjoying
The amorous pastime of being tightly
close together ;
Both are in tight embrace,
And yet think of separation, and cry !’ ⁴⁹

Seez Moulines, 24.7.1973

Blessings.

... ..
 You may have received my letter in reply to your query with regard to *raso vai sah*. For want of space [in the aerogram] two sentences were left out. The first one is : It won't be proper to accept [something] only because Rabindranath has said it : you have to find out in what year he said so—at what age, and at what stage of realization. Only then will it become clear.

Now look at the sorry state to which one [who puts faith in duality] comes !

[This is what] Upaniṣad [says] :

<i>putrastam parādāt</i>	<i>yo'nyatrātmano putram veda</i>
<i>dārā</i>	„ „ „ <i>dārām veda</i>
<i>lokastam parāduḥ</i>	„ <i>lokān veda</i>
<i>brahma tam parādāt</i>	„ <i>brahma veda</i> ⁵⁰

The son, the wife and the friends—all forsake him who considers and regards his son, etc., as apart from his self : [not only these, but] even *brahma*, *īśvara* [God], etc. will forsake him.

So, will you consider anything—whatever it may be—as separate or cut off from *ātmā*—the self—? Where is, thus, any *rasa* in duality ? Nothing but agony and grief.

Again see, (this is what Rabindranath has quoted in his 'Religion of Man') what is there in the Upaniṣad :

anyo'sau anyo'ham—iti na sah veda—yathā paśurevam hi sa devānām ⁵¹

—‘THAT’ is different and ‘I’ am different : who believes this does not know ; he is like the animal for the gods. —So, all that is [derived] from the ‘I’, *aham*, causes nothing but agony. There is no *rasa* in twoness [duality].

P.

France, 3.9.1973

Blessings.

... ..

“*Aham* [I] lifts us upwards, and drags us downwards also : how to discern its upward trends while it is lifting up ?” It means that you have perceived it when it ‘drags you downwards’ ; that’s fine indeed : now try to discern minutely what are its characteristics and what form it takes ; after that it will become quite easy for you to discern its ‘upward trends.’

P.

Ashram, 26.4.1967

Blessings.

... ..

Why think now of what will happen in the future ? All is changing every moment, or rather, constantly ; that is all that happens, and that too only when the 'cause' for it comes into being : it is wrong to think beforehand about **something that would happen**. The spring that started from the mountain top as a stream moves on downwards : it is its movement alone that is truth. Can you foretell what shape and form it would take in the different terrains it passes through ?—Somewhere [there may be] a rough terrain covered with pebbles, somewhere [it may be] rocky, and at other places [there may be] loose soil ; and [all] that would give the stream or the river its shape and form—sandy somewhere and muddy at other places, deep somewhere and at other places broad ! That very spring, now turned into a river, would keep moving further onward till it finally merges itself into the sea : this alone is the truth that is known [about it], but when and what shape and form it would adopt would depend upon when and what terrain it would pass through. Exactly like that is the stream of life : it moves on, it will move on. It can't be envisaged beforehand and with absolute certainty when and what form it would take. Why, then, will you think of the future and get worried ? But yes, if you could [really] get a glimpse of the future, then of course all could be arranged appropriately.

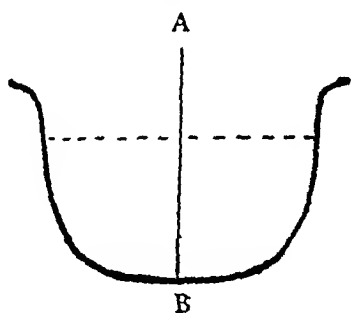
Now, see, there are two expressions : to

‘meet’, and to ‘mix’ or ‘mingle’. In ‘meeting’, the **two still remain separate**, the two do not become **one** : as in the case of oil and water ; these two may meet each other, but they still remain apart, they don’t become **one**. A little of water, however, doesn’t meet a little more of it, but mingles or gets mixed with it : they don’t remain as two separate entities [any more], but become **one**. As long as the two entities remain, opposition and clash go on. But [what happens] when they become **one** ? That is why, Ma, you will have to become one : you must not hold on to the **two-ness**, for it is **duality** which is the cause of misery and unhappiness. And at the root of the creation of this duality lies ‘I’ : perceiving the ‘I’ as something apart and cut off from the other !! Also, due to that alone, one sees nothing or no one except oneself, but wants everything to happen according to one’s own wish, and hence—because it does not so happen—[is subject to] opposition, grievance, misery, and all that !

“This body of blood and flesh ?” Indeed, because of the illusion that I am only this body made of blood and flesh, one becomes incapable even of meeting, leave aside the question of mixing [with the other one]. ‘Pleasure in physical union lasts but a while’ —you are right in writing [that], and the pleasure of the union of **hearts** lasts only a little longer, but that too is not permanent. There too the duality remains intact. That is why it is said : [It is] **not I** [that am], **but you** [that] **are** ! In you alone lies my usefulness and my perfection ! **You alone are, not I**. Having mixed and mingled with you I have merged in

you and **become one with you** : this joy, this satisfaction and contentment—this is *amṛta*, this is everlasting.

You have been shown the right path that will lead you to this *amṛta*. The '**I**' that pulls you **now** to itself has its entity now : don't say 'no' to it ; you have to look at it and see what it wants and why ; having found this out you will have to satisfy it : when it is satisfied it will disappear. Never say 'no' to yourself, never deny : '**what now is**', what cannot be got rid of **at present**, what is **pulling** at you at this moment, is **true just now** ; when you have found it out and satisfied it, you will have removed the screen that separates. What is there to worry about ? If you fill a bowl with water and place a sheet of tin in the middle of it (AB), you find that the water [in the bowl] is divided into two parts : both the parts get separated, isn't it ? But are the waters on the



two sides separate and **two** [different waters] ? If you simply remove the dividing wall of the tin sheet, the water becomes **one and the same** ; it is no more divided. **Why** ? Because both the waters have got **mixed** now !! In the same way, this '**I**' has brought about a partition → one of its sides is 'mine', the other side is the 'alien' !! It is this '**I**' that creates a 'mine' and an 'alien' ! The partition of 'mine' does not let you even meet [the other one], let alone the question of mixing or mingling.

You will have to become one : and this means pulling the partition down. If you want to do away with this partition brought about by duality, you will have to get rid of the illusion that 'I alone am the truth ; all else is untruth'. How to do this ?—To the extent this 'I' is the truth, the 'you' outside is also the truth. If 'I' am, then you too are : only this is to be seen ! **That would free you of all unhappiness and restlessness.**

[What matters is] simply seeing, just seeing : breaking down the **partition** of **assuming**. That will dissolve your 'I'.

... ..

P.

Ashram, 28.4.1967

Blessings.

... ..

You become restless only when you cut yourself off. You will **have to become one**. The union that is based on 'two' can never last. The **union between** Radha and Krishna—as a pair ? Now look, the 'pair' is in two ! Radha and Krishna having two separate bodies can't become **one**, can't remain as **one** ; though the pair is in union,

the fear of separation is there. As the Vaishnava saint and poet says :

‘Both are in tight embrace,
And yet think of separation, and cry.’⁴⁹

Both of them, though in each other’s arms, can’t rejoice in the pleasure, but cry ! Isn’t this paradoxical ? Though they are with each other and in each other’s arms, they cry ! What was expected [of them was to] have pleasure and to rejoice since both are together ! But no, they are crying. Why ? ‘Thinking of separation.’ They indeed know that this union will not last : they will have to part ; separation is inevitable. Wherever there are two, there cannot but be separation. And there indeed is pain—fear—terror—apprehension—anxiety !! So ? Do not keep to duality. And the root of this duality is—‘I’. ‘I’ [am] something—cut off from all. You don’t exist, Ma ! You are not ‘something’ only—you are all !

Now look—you are a daughter, you are a wife, you are a mother, you are a friend, and so on, and so forth. What does this imply ? Who are you ?—‘something’, cut off from all ? Not at all ; you are daughter—wife—mother—friend, etc., etc., all these—each of these **according to the occasion.**

... ..

Ashram, 25.3.1972

Blessings.

... ..
 There are two kinds of ailments : one is *vyādhi*, the other *ādhi*. *Vyādhi* is physical and *ādhi* mental.

Ādhi.....is mental [ailment]. [It has already been pointed out that] what is of foremost importance is : **not to suppress** : don't consider anything that emerges within you as **good or bad**, and don't check it. Whatever be the emotion, give it expression and an outlet—within your own room. You must never keep it in check : if you keep it in check for long it would get out of control. It is its suppression, therefore, that is most harmful ; it is this indeed which is at the root of all trouble. Apart from this, you will also have to examine it afterwards—when the suppressed [emotion] has been thrown out and the heart has found relief : [you are to then try to see that] what happened at the moment had happened at that moment [and that is past] ; **at present**, neither that situation nor the persons [involved] exist. Besides, what someone does at a particular moment, is done because **he thinks** that it is **proper** to do. It may be that his action is not proper and right, but to him, at that moment, it was right and correct. Why, indeed, should he have acted that way if he had a sound understanding, Ma ? He acts unknowingly, without understanding. Isn't so ? For instance, when a little child does something [wrong] you don't get angry : you simply say, 'he doesn't know ; what else can he do ?' In the same

way, one who acts out of ignorance, is ignorant. He may be 40/50/60 years in age, but in intelligence he is merely a little child : on what grounds can you be angry with him or nurse a grievance against him ? He is simply helpless when he acts that way : he is not responsible.

So, what happened at a certain moment, has already happened : morning—noon—evening—they all keep appearing and disappearing, and you accept them as such. You don't complain : why didn't the morning last ? Because nothing remains in the same state—whatever appears at a certain moment, you accept that : that is why you don't get upset. In the same way, let what happens at a certain moment happen ; what has to happen **will happen** : why bother about that **now** ? What is now, there is only that ; you will have to accept what would happen later on as it happens then, and will do what is required to be done then : it is futile to think about that now.

Only see and try to understand this little : your heart will find satisfaction.

P.

Pratibha,

Ashram, 6.4.1972

... ..
(1) All things are different, every person is

different ; so, one is as one is, one person is not another person ; what, therefore, comes to one person can't come to another person ; what belongs to him is his : Why didn't I get what he has--this line of thinking is completely false and erroneous. Why ? [Because] 'he' is 'he', 'I' am just what 'I' am : I am not he ; how, then, I can possess what he possesses ? What is 'mine' is 'mine' : there is nothing good or bad about it--no comparison. You keep what you have ; 'let me be with what I have.'

(2) Another truth is : all is changing, all is happening : has happened, is happening—and, will happen. One will have to go through that which one has to go through. 'Oh, what will happen ?—this anxiety and fear is completely false and erroneous. — Why ? [Because you are going through] fear and anxiety **now** : fear of what, anxiety about what ? — [Of] what **will happen** ! You have the anxiety now about what **will** happen, about what has **not happened** yet, about what doesn't exist ! Or, you may be getting upset **now** on account of what has **already** happened ! But what really can set you thinking **now** ? Only that which **exists now** ! And this is the purpose behind your starting thinking. Surely it is, doing something about it ! And the action is to take place **now** ; so you can act only in respect of **what exists** now. There is nothing that you could do **now**, at present, about what **has already happened** or about what **is yet to happen**. The reason is that neither of them is in existence **now**. So, what has happened has happened : there is nothing that you need do

about it **now** ; if you think that you **could still do** something about it, then do it. Finished. And, [with regard to] what is **going to happen** ? You could consider doing something about that **after it actually happens** : there is nothing that could be done now ! That's all : only see this.

... ..

P.

Ashram, 21.4.1972

Blessings.

... ..

Accept, accept : Let what happens, happen ; if you feel that something could be done about that now, do it to the best of your capacity : nothing more to bother !

"These days, as soon as I get to know that someone is arriving, I get alarmed."—"Getting alarmed" implies only this : that '**something would happen** which could be unfavourable to me.' If you want to understand the 'why' of this, try simply **to see** : 'oh, someone is arriving !—all right.' And immediately give a free rein to your mind and thus visualize : picture after picture would then start appearing—this would happen,

that would happen ! Nothing else. Then ask yourself : 'would happen ?' Very well, it has not yet happened so ; when it happens, I shall take care of that : I am not concerned about that now !—your mind will thus get a bit settled.

'I shall take care of that when it actually happens.' Only this much.

P.

France, 3.9.1973

Pratibha,

Yes Ma, yes, 'give your mind complete freedom. See, where it wanders—this side and that side, before and after—it runs about, it cannot remain still : this is so more or less with everyone.' This is what is called 'nature of the mind'. What, then, is to be done ? Don't ever try to suppress it : let it run about ; and when it settles down a little, [ask it] : now look, what is all this you have come to, what is it that you have gained ?

"When would I be able to join both of them [in marriage]—this is what I am worried about." And then you say, "Of course **it will come about when it is destined to** ; it is foolish of me indeed **to work myself up** [over it] **to death**"—as this won't help you. What should you do then ? Tell yourself : This is how

you have been working yourself up, but to what effect ?—‘Did you succeed in joining them together ?’ No, no, you didn’t succeed : so when you didn’t succeed, what did you gain by worrying so much ? Yes, of course, it served no purpose ; only you worked yourself to death. So much time was wasted, so much energy was wasted. So ? It will indeed come about when it is destined to. **Do** only that which you **can do now**. Finished !

Again : ‘I tell the deity whom I am devoted to : ‘you have indeed been fulfilling all my longings and wishes ; **I know that you will fulfil this wish also** ; what is there for me then to worry about ?’ ’—With this, your mind will get free from the suspense of uncertainty. Be free and relax ; what is there to worry about ? ‘Let what happens happen, let what would happen happen : Let me do only that which I have to do now.’ That’s all !

P.

Prasad, 14.7.1962

Blessings.

... ..
With joy within, and with your entire being, may you bring up your child [the daughter]; no more are you to give preference to your own comforts and pleasures : What both of you—and especially you, by virtue of being the mother—have to concentrate upon is the means through which your daughter will ‘acquire a strong and healthy body and develop into a fullgrown person’ :

Remain happy—

P.

Ashram, 29.9.1962

Blessings.

Your life as a mother was tied up to Dukhi [your son]. Now that you are going to give him another lift in his life [by marriage], you may not pull him back towards his erstwhile life—the life of being a child to his mother. Let him move forward : this alone would make for a well-balanced, a more harmonious, a sweeter and fuller life for him. This would also impart joy and fulfilment to your own life, [for] motherhood indeed implies being happy in the happiness of her offspring ; if this were not so, and the mother continued to seek her own pleasure and wanted him to cater for her own pleasures and likes, life would be reduced to a mere mockery.

And those two [the couple] ? Each of them would of course seek pleasure in the other, each of them would find an aim and direction for the fulfilment of his / her life in the other ; they would naturally fill up each other : none of them would like to build up the other in his / her mould ; may the maxim that ‘by giving alone does one get the right to have [or receive]’ find its fulfilment in every aspect of their lives. May their *sādhana* be—

to get out of the narrow shell of their individual lives and see themselves within the others and, thus, to feel one with the society, the nation and the entire humanity ! May the words of Rabindranath ever ring in their lives :

‘The moment I open my eyes, my heart
shall rejoice,
Bestowing happiness on all who meet me
anywhere.’⁵²

P.

TO BIMAL KUMAR AND SOYONA SHAW

Prasad, 2.11.1963

Bhim and Manti,

Your Vijayā praṇāma has been received. May both of you cherish in your hearts love for everyone, may the sense of 'mine' and 'alien' keep disappearing from your hearts, and may the spirit of service that is evident in the behaviour of you both grow even more : this indeed will make Vijayā meaningful. *Vijayā* means victory : not [one's] victory and [other's] defeat. Victory for man lies only in regarding everyone as his own.

P.

Prasad, 12.11.1969

Sujit,

The fundamental point in respect of your questions is : from whom do all these questions come, and for whom ? All these questions come from human beings, and they are meant for human beings. What is a human being, then ? At the very outset, the question boils down to the difference between man and animal : if you could understand what animal is, you would automatically comprehend what man is. From the practical point of view, does man comprise only the limbs, eyes, ears, etc. ? In this respect, man and animal are surely one and the same. So ? Animal is bound, while man is free. Isn't that so ? If one acts stupid you call him an ass ; [you also say :] 'Why do you quarrel like cats and dogs ?' Of course he is a man ; why then do you call him an ass, or a dog, or a cat ? In the same way, a libertine is compared to a bee that goes about sucking honey from flower to flower. There are several such popular sayings : What do they all imply ? One can't be considered a human being just because of one's physical appearance ; only one's conduct and disposition make one a hu---

Man has intelligence to see the other as his own!! Besides, now look, all the acts of animals and birds conform to a uniform pattern : They eat and walk or move about in much the same way ; whereas man acts in many different ways. The vocal sound produced by every animal is uniform, whereas man alters his voice in so many ways, e.g., while singing, or, when he imitates an animal's voice. Keep observing in a general way : nowhere is man bound or limited. So ? One who is stereotyped and cannot adapt himself is not a man. What does this imply ? Why does man have this freedom ? Why does he not act in the same stereotyped fashion ? Because he is not bound by anything. How so ? Now just see, man does not get satisfied with anything or any condition whatsoever. He constantly wants to have—more and more. His desire is unlimited. If you are a miser, even ten rupees would make you happy. After a while, you would wish to have a hundred ; if you got that much in the beginning, you may feel as if you had got all that ; but after a little while you would regret that better if I could have five hundred ; the more one has the more one desires. As to this desire for 'even more', from where did he learn it ? It is his own, from within. It is not of man's sheer inability to set any limits—as a miser does—for him ! So ? He is depending all the time on himself and is contented

with any limitation, he just, as though, compares it with what is within his inner being—in order to test it, and thus find out, that it is not that !! It is just like what a goldsmith does when someone comes to him to sell some gold ! He has a mark of pure gold on his touchstone with which he compares the purchased gold. First of all, try to test everything by such comparisons ; then find out, and understand : all this is the play of this infinitude, of this freedom. Man is not bound, man is infinite and eternal : this feeling is unconsciously there within him ! So he will have to be that very infinite !

P,

Ashram, 30.11.1969

Blessings.

... ..
 Truth is absolutely simple ; only that which is not truth gets complicated from being tainted by the mind. “Now, this ‘even more’—in all spheres—who taught this ? From whom was it learnt ?” etc., etc., is not something to be taken on trust ; it has to be seen. Take your own case ; in respect of all your instincts, desires or actions, just

observe. In whatever state you are at a given moment, there arises spontaneously an inspiration from within your soul to reach out towards a condition that is considerably larger and broader than the one you happen to be in. When you were in the process of learning something, you know, even without mastering that [which you had been taught], you wished to get to know 'even more' ! What did Swamiji tell you then ?— "Complete that in which you are engaged now ; the next [step] would come only after that." But you were yearning to learn 'even more' from the very start. This 'more'—wanting even more—applies to all spheres. What does this actually signify ? The condition which you are in is there before you, but you overstretch yourself and want even more and beyond it. Isn't that so ? You want to transcend the present limit and seek to get 'even more'. When you have ten rupees on you, you aspire to a hundred and think that that would satisfy you. You want to transcend this limit of ten rupees and reach beyond it ; when you get a hundred rupees, in the beginning you feel that in comparison with those ten rupees you have now got much more, in fact all that you needed, but just after a while, when you get used to this amount of one hundred, you are no more happy with only that much, you yearn to have even more, to go beyond that limit—from one hundred to five hundred, from five hundred to a thousand ! This is how, as soon as you find yourself in one condition, you desire to go beyond that, and then this becomes the 'limit' or the end for that while ! At that moment you surely think that you had got all that you wanted to have,

and therefore feel contented, but after a little while you start wanting to have more, still more ! This is what is implied by 'not remaining contented within the limit or limitations.'—This simply means that deep within you there is a yearning to discard all that you receive from the outside, and it urges you to reach beyond. Where did this deep yearning of the soul or the 'sole desire' come from ? Who taught this, from where did you learn it ? From nowhere : it comes spontaneously from within the depths of one's own being. Isn't that so ? What does this imply then ? Why doesn't one's soul feel contented with just a little ? Have you, in your childhood, taken part in this game :

'Eluding the one who seeks,
It just belongs to the one who finds it !'

(How does the one who has a bed of tattered sheets dream of a lakh of rupees ?)—What is he searching for ? That which is more than everything [else]. What does he want then ? He wants to have everything, he wants to have that which lies beyond all limits and limitations. Why ? Because deep down within him there lies, as it were, an unconscious attraction towards that which surpasses everything else. Because, believing, as he does, that it lies somewhere outside, one seeks it and does not find [it there] ; therefore, comes the next one to be the supreme and final objective, one runs after various things and another : *a + sīma* [limitless]. [But] that which is awake and aware within him : this *asīma*—

yourself are this very *asīma-ananta* ! It is, as though, by some error, that THAT has been lost in the midst of this little and finite body and mind ! You think that 'I am' only this ; but in reality it is not so : the reality is that you are the very *asīma* and *ananta*. How can you forget that ? So, you are not 'small' ! You are all-in-all, everything belongs to you, for you there is no 'mine' or 'alien' ! Try to grasp this well—try to understand what is implied in the example of the goldsmith. First of all, understand this point ; other points are to be taken up only afterwards. What you are, who you are—and what you think yourself to be : try to see and understand these first.

P.

Ashram, 28.1.1970

Khokan, †

... ..
Yes, in order to proceed on the path of Truth, as has been said, first of all see and experience what you are, and what you think yourself to be. But in what manner ? Now, in this question, as you will see at the very outset, there are two things : you and your mind. First, you

† My pet name.

will have to separate these two. Now look, when you were within your mother's womb, or at your birth—what were you, what was the form of your mind at the time? Then you existed only in a general way; you were simply 'some entity'—having no idea of mother, father, caste, or creed, nor any sense of good or bad, with no sense of being a girl or boy, without any pleasure or pain, nothing, indeed, except the sense: 'I am'. At that time, just after your birth, what would have happened had you been brought up at some other place, in some other house: you would have come to regard the other persons as your mother and father, you could have belonged to some other caste, creed, language, etc. : if you had been sent to a Punjabi family, you would have become a Punjabi; if to Madras, you would have become a Madrasi; if sent to some other Bengali family, you might have belonged to a Brahmana caste, a weaver caste, and so on and so forth. So? These forms of yours change according to the circumstances! Are 'you' just these?—although, because of habit, you come to consider them alone to be 'I'! This conception of yourself, as influenced by the outside, is called *saṃskāra* [fixed trend], and this is what 'mind' is. It is because of this mind that all sense of pleasure and pain, of small and big, and all else appears. You see, you are all the time simply **thinking**. And because your 'mind' has been formed in one way and the mind of someone else in some other way, you two do not find a common 'meeting' ground! What are you, then, and what is your 'mind'? Though you **believe** what is created by your mind to be yourself,

though you bind and limit yourself by various *saṃskāra* and images, you are actually none of them. They have all come from 'outside', and that is why you cannot remain limited to or bound by any of them. You do not feel contented with any of them, in fact you want to reject them in order to go beyond them all, in order to become 'big'. This impulse that makes one desire to be 'big' or large is there in the very nature of man ; he does not like to remain small or limited. Why ? Because he is not in reality '**bound**', because in fact he is not 'small' !

Why ? What is the characteristic of the 'mind' then ? The 'mind' builds up a curtain, a barrier between 'you' and all else which lies around you ; it prevents you from coming into contact with anything else. Because of this you do not acquire any 'knowledge' about anything—as to what it is ; hence your discontent and restlessness. Just try to see this.

P.

Ashram Ranchi, 22.11.1971

Khokan,

... ..
Life comprises two sides : one being the inner, and the other the outer. "What is *dharma*,

what is man, why are men prone to quarrel with each other, etc., etc.," comprise the inside, or the inner part [of your work]. The outside consists of the body, the desire, etc. because of which it becomes absolutely necessary to **earn** one's living so that energy for maintenance of life is assured. It is only then, thanks to this energy, that one doesn't have to depend on anyone outside ; standing on one's own legs, one can then pursue the inner work. Both are equally valuable ; both are equally necessary. For satisfying the bodily needs like food, a place to live in, and for the other external requirements, money is a necessity ; hence the need to work for one's livelihood.

Don't mix up the two. Keep them in their respective places ; then alone can life be fruitful.

Only see, there is nothing to worry ; do only what is to be done now ; what happened is over, it is no more there.

Proceed without worry—

With Swamiji's perpetual blessings.

Seez Moulins,
1.6.1973

This is the way of the world : man thinks of good things as far as imagination can go and

he also thinks of bad things to the farthest limit of his imagination. And the cause or the root of it lies in the **mind**. Mind is created when, not seeing the truth, something else is desired; and to this desire there can be no end. That is why there is no end to the **various** forms and actions created by the mind. Add this to what was taken on the tape that day: all being eternal, everything being different from everything else, no one being like anyone else and never being able to become so, all this is a play, a constantly changing flow. That is why one cannot expect. Can one expect of the other person [to be or act] according to one's own wish? Can one expect chillies to be sweet? Everything and everyone is what it or he is.

“Is there a rebirth?” Rebirth is: re + birth! If there is one birth, there must be another. Isn't there death after the birth? It is this flow or current of births and deaths that is called *jivana* [life]: the infant disappears and the child appears, the child goes and the adolescent comes—this flow, ‘coming and going’, birth and death, is there in an incessant current. Destiny? Yes—the life current of every individual is a flow of ‘cause and effect.’ A ‘cause’ that produces a certain effect, is taken as the ‘fate’. This too keeps changing. Try to grasp this properly. Of course this is being explained here in rather terse form.

Ranchi, (?) .7.78
[Oct./Nov. 1971]

Blessings to Gopal.

The crux of the entire description that you gave lies in the single phrase of yours : "I think." You will understand everything if you grasp the nature of this 'thinking'. 'Thinking' is just a trick played by the mind. Your entire description of *advaita-dvaita*, *rādhā-kṛṣṇa*, *śiva-śakti*, etc. is just a play of the mind. No doubt one may be simply carried away while listening to or speaking about them. You surely go into a rapture while discussing all the following topics : '*brahmāṇḍa*', '*kūṭastha caitanya*' ; whatever is said about '*vyakta*', '*brahmāṇḍa*', etc. ; 'it is I, indeed, who, being His offspring and a part [of Him], share in His joy' ; as well as, 'I alone am all-in-all, there is none except me ; *dvaita* is begotten of *advaita* and *advaita* of *dvaita* !' But all this simply would turn out to be nothing but sheer deception if and when you go through the real experience. If it be true that 'there is none except me', how [then] can there be the existence of [an offspring and] a part ? Both the statements can't be true simultaneously : the state of *dvaita* as well as the state

of *advaita* ! The play of this twoness is indeed the play of *māyā*—where one has a son, a daughter, a wife ; on the other hand, when you are [established] in Truth, fathers turn into non-fathers, sons into non-sons, wives into non-wives. After this, there remains nothing as a father, a son, or a wife.

Butter in milk remains one with it—pervading it everywhere, always and in its entirety ; but after the churning, butter makes its appearance and floats over the same milk : though submerged in milk, it doesn't mix with it. No more does milk have a separate entity for butter then, milk too doesn't have any further link with butter though the latter keeps floating upon it. Similarly, *advaita* that is brought about by the churning of *dvaita* contains no *dvaita* within itself any more : though inherently a component of all *dvaita*, this *advaita* doesn't get attached to any *dvaita*. This is what is called *mukti* or *nirvāṇa*. You relish all this only so long as this *dvaita* lasts. If you are beguiled by this play of the mind, or [in other words] this *māyā* of *dvaita*, it will surely create a variety of illusions.

You are not to let yourself be beguiled by this trick—the trick of the mind : that would surely make you fall a prey to the charms of fame and glory. You of course may know the popular saying :

‘Chinde † can't be soaked in mere words !’

† Flattened raw rice which is eaten after being soaked in water.

Only see, and try to forge ahead on the path of truth.

P.

advaita=opposed to *dvaita*—

As 'unclean'=opposed to 'clean'=dirty.

Ashram Ranchi, 3.3.79
[17.6.1972]

Blessings.

Don't get worried : getting worried is the sign of a coward. One has simply to go on doing one's job with a firm dedication : everything will be all right in due course.

"For my own *karmaphala* [result of past deed] I repent and weep and feel hurt"—what you have written is due to misconception. 'Result of my own [past] deed'—this itself is wrong. Who is it that 'repents and weeps and feels hurt' for the past deed ? It is you who are now doing [all] these : is it this 'you' of today who was there at the time of that action ? Did this 'you' of today exist two, or four, or six years ago ? If not, who was then responsible for that deed ? Not you indeed : only he who existed at the time did that. 'He who existed then' and the 'you' of today are

the same. So? How can you 'repent' today a deed of that past? Somebody acted [in a certain manner], and another person blames himself and weeps! What sort of thing is this?

What was to happen has already happened, it is no more there; you are not at all to be blamed. Only do what is there before you now to do; otherwise, by considering it to be the result of your past deeds, you will fritter away your entire energy; you will be given to despair and cannot but weep: all this is the play of falsehood indeed.

What is the remedy, then? 'You are only that' which you are now: you are simply 'the action' with which you are now connected. You have only to act [in such a manner] that the connection you have with that [action] doesn't persist.

"Birth and rebirth, responsibilities pertaining to wife and son, [other] duties and responsibilities, inevitability of fate, etc., etc." are all mere words. What is the truth? No one keeps you bound. Bondage comes from your own volition, only when you submit yourself to it. Otherwise, there is no bondage. Bondage results from the misconception that, though a certain obligation doesn't belong to you, you are forced to discharge it. If it doesn't belong to you, give it up if you can, without getting upset. If the wife, the son, etc., do not belong to you, shake them off as you shake the dust off. But you don't do that. 'Sense of responsibility' indeed! Don't you feel hurt and perturbed by the thoughts of how adversely that would affect you? That

why you can't give them up. Don't you exclaim : 'Let it be !' What is the remedy then ? If you can't shake that off, if you feel hurt when you wish to give that up, to whom does it, then, belong ? To you indeed ! If only you could say 'mine' ! That would free you from all misery. 'If it is **mine**, let me do it, then ; for there is no reason for not doing it.' *Mukti* lies in this doing, in doing it in this manner alone : such a deed doesn't bring about bondage, it gives release. I do, because 'all belong to me'—only try to comprehend this much.

This has been explained in brief.

P.

Blessings.

18.7.67
[30.10.1973]

Why is it that a description turns out to be false ? This turns out so because when you make a description you have to bring in something else (*dvaita*) and the description is reduced to a comparison with that : why is 'comparison' a ~~false~~—an untruth ? Just find out this 'why'. All is a mere play of the mind.

To know means to be: one can't know without being. One can't become a mother or know what 'motherhood' is without giving birth. This experience of 'being' is what is called *anubhava* or experiencing: *anu + bhava* = to occur simultaneously—its experience—to be that itself! Knowing becomes possible only then, because what is learnt from hearing others or from books is sheer 'inference': that is only a fancy, for it is not based on one's own experience. For instance, a child-widow, then about forty years old, having heard her sister-in-law's cries of labour pain exclaimed: "yes, yes, it is terrible, indeed, when one undergoes a belly-ache; I know it from my own experience of dysentery! Now be patient; for there seems to be nothing that can be done about it!" To that child-widow labour-pains were merely a belly-ache in dysentery. She had no experience of any pains beyond those of dysentery and so she did not comprehend the intensity of labour pains. All her fanciful 'imagination' of the pains was based on the experience of the stomach-ache.

Again, if someone comes to you and tells you that he knows everything about gold and silver, and gives a detailed description of various kinds of ornaments, do you, simply by listening to all that talk about his 'being a perfect goldsmith', take him at his word and give him your work also; or would you rather test his ability first by giving him some gold [and asking him] to make something [out of it]?

And again, suppose there come to you three men to sell their wares; one of them offers

piece of gold, another some other article of gold, and the third an attractive article of filigree—all of them being of equal weight. What do you pay for each of them? Will you pay the same price? If not, why not? What is it that you pay for?

Now, firstly, the physical energy is no more there to [enable me to] answer in detail all the specific questions put by you : apart from this, do you know the meanings of all those things that you have described : ‘*caitanya*’, ‘*nirguṇa draṣṭā*’, ‘being covered with ‘*caitanya*’, ‘the battery that lies within the torch creating the material realm of light’, ‘*draṣṭā*’, ‘*vyakta*’, ‘*nirguṇa*’, ‘*brahma vighraha*’—have you ‘known’ the meaning of all these? Have you ‘become’ all these? If not, this is only like the description of the labour pains by the child-widow. Just see this thoroughly.

Tattva comprises only ‘you’ and ‘your mind’; nothing else is ; though the ‘mind’ exists in appearance, it does not do so in truth : it merely keeps creating.

Yes, you and ‘your mind’—just see what their natures are. In your ‘emotional attitudes and deeds’ when do ‘you’ get manifested, and when does your ‘mind’ get manifested?

Where will all these big words, these borrowed phrases lead you?

P.

TO GURUDAS KHAN

Ranchi, 18.11.1971

Gurudas,

“It is so joyful to work as well as to entrust work to others and get it done”—what you say is excellent indeed.

If you just work—considering that it is your own job, you constantly remain in joy ; this is the only means to “build one’s career”.

May you persevere in your job : this is the blessing—

P.

Ashram Ranchi, 25.6.1972

“The first shock at the news of having lost my job has been a severe one, but gradually I have been able to absorb it.” Quite true and natural. Why [the shock] ? Because you had been believing that your own position was stable and there was no possibility of a change. The shock [was caused] by not being prepared for the truth that anything could happen at any time, that change alone is the law. That is how [you were] caught “unawares.”

The first thing now is to wait for some days. During this period watch if the Company does something, and what happens on the 26th : in the meantime, let the mind settle down, after which try to look for a suitable job. Every job has both favourable and unfavourable aspects going with it : choose the one with more favourable aspects compared to the unfavourable ones.

Of course it is better to look for service if a suitable one could be got—you have been used to this for so very long ; to start a business would be a new line and may have a preponderance of unfavourable aspects ; but this of course depends upon your innate disposition or inclination.

You will have to decide only after due deliberation with a cool mind,

Seez Moulins, 2.7.1973

Blessings.

What you say is true indeed : Chandu was getting so much money, and now it has stopped coming. It is, naturally, rather difficult for you to manage the household. But there is no point in Chandu deprecating himself on this account. Find out from Chandu what was written to him in this connection earlier : that would remove your misconception. Now, suppose, it was winter, and on account of severe cold you put on several clothes—sweaters, etc. : this would [no doubt] make you look stout externally, but would that make you feel that you had grown stouter ? Why wouldn't you feel so ? [Because] this stoutness was only external—caused by all those clothings—and would remain only as long as it was cold : but, in every other respect your body remained as it was. Similarly, if you consider yourself rich and superior simply because money from outside is pouring in, thanks to the job, that would only produce conceit in you and you would give yourself airs and try to pose big before others. But where is this

superiority derived from and for what duration ? Only for so long as the job lasts !! Without that, you are simply what you are : where has your sense of pride gone ? Don't you thus make a laughing stock of yourself ? One has to remain in what is one's own : this keeps the feelings of shame, misery, and humiliation off your mind.

P.

Seez Moulins, 10.7.1973

Mira,

What you have written is excellent ; this is what is expected [of you], Ma : a woman's happiness and satisfaction lies in leading a life in keeping with her husband's views. A wife's pleasure lies in her husband's pleasure : then alone can she become *sahadharminī* [copartner in *dharma*].

With blessings from Baba,

P.

Ranchi, 27.10.1973

Mira,

Regarding Sanju's * illness. As long as the body is there, an ailment is a normal affair, Ma. You need not worry at all on that account : only accept it and try to do to the utmost of your capacity what you can. Your worrying won't change anything ; rather it would worsen the situation, for that would affect your own physical and mental health. And if you yourself are not in a proper state and get unnerved, your action itself will go wrong.

Moreover, no condition remains the same ; whatever comes passes away : the illness has appeared now, it will pass. One's only job is to do what is possible.

Act without worrying.

P.

* My son.

TO PRAJNAPARAMITA BHATTACHARYYA

Ashram Ranchi, 3.8.1972

Paramita,

Your birthday praṇāma has been received. Here are the blessings to you from Matiji. *

So you have grown by another year. So many new things indeed you have seen and heard and read about. That's very fine : you are having many a friend, and you are getting to know about so many new matters. When you come next to Matiji at Ranchi, he will no doubt listen to all that you have to say.

Do have the blessings from Matiji once again. Have you understood what 'blessings' mean ? If not, ask Naniji † to explain it to you. Or else, when you next come to Matiji, he himself will explain it to you.

Matiji

* As Swamiji was addressed by mē.

† The maternal grandmother : Chinmayee.

TO KALYANI MULLICK

Ranchi, 16 Asvin, (?)

[Date untraced]

Blessings.

You can never be sure when and what changes the body may undergo, Ma. What has happened has, of course, happened : don't get upset about that, for your getting upset won't set it right. Only try to do what you can to cure [the ailment] that has appeared. Also, a medicine doesn't act with equal efficacy in everyone's case. Keep cool and patient, do what is to be done, and wait : what has appeared won't stay on, it will disappear. What comes goes away : this is the law.

P.

Ranchi, 14 Agrahayan
[3.12.1973]

Blessings.

Montu is a child no longer ; if you still regard him as an infant and treat him as such he will never be able to rely upon himself : if you want him to do what you like in every respect and keep pushing him, he would never be able to grow, and yet [you all] would have expectations of him. Let one do what one is capable of : leave it to him ; it is only thus that he would be able to develop a sense of responsibility—only then he would understand that ‘I must do this’.

... ..

P.

TO PRAFULLA KUMAR PATHAK

Ashram Ranchi, 5.4.1974

Blessings.

There is nothing to worry. What you have received from here—try to comprehend it through the intellect, to feel it through the heart, and to act upon it in practice : this would open up all the doors to your spiritual advancement. There is nothing to worry, no point whatsoever in becoming anxious.

... ..

P.

MISCELLANEOUS

Written to someone whose identity is not known

The chief cause behind physical and mental exhaustion lies in not seeing the truth.

In the context of *viññāna* [knowledge], it has been said :

*tadvijñānena pariṇāśanti dhīrā
ānandarūpamamṛtam yadvibhātī.* ⁵³

—Those who are self-possessed see through *viññāna* only this all around that all that is manifested, all that exists or happens, is *ānanda*, all that is *amṛta*.

The vast multitude of varieties and diversities seen and heard through the eyes and ears are merely active manifestations of one single tendency, viz., establishing oneself or the 'me'; an effort to free oneself from all sorts of bonds—knowingly or unknowingly. No one wants to consider himself as 'small'—everyone wants to become big : the only difference lies in the manner in which one views one's own self ; the variety and diversity of manifestations is to be found only in this '**manner of looking at one's own self.**' It is this indeed that produces all this diversity.

What, then, is the scientific outlook? Everyone will have to be viewed **in his own** [unique] **place**. And one will have to conduct oneself in a way that his 'self' is not hurt : Wanting to look at the other person through the medium of your 'own self' won't do at all, for 'he' and 'you' are two different manifestations. It is here that the 'time' [factor] crops up.

Samsāra is moving on in an unceasing and unhindered flow. And yet it is not easy for one to give up the position of one's selfhood : this is what is called 'inertia'. [To accept] transformation is a rather time-consuming process. See everyone and all things from this angle. Do not seek to hurt [anyone] : a bigger falsity [than this] does not exist. **Everything is to be allowed its time to ripen** [or attain maturity]. For every action there is always an opposite 'reaction'. When one is established in this truth, stability and fortitude are a natural outcome. While keeping yourself in your place—the 'place' which belongs to you at a particular moment, in a particular situation and circumstance—try to see the other person also in his own place : this would activate within you, with unwavering firmness, a stable, steady, self-established, and, an inherent strength of your own ; this would naturally bestow upon you the spontaneous *ānanda* and *amṛta*.

APPENDICES

APPENDIX-I

Glossary

<i>Abhaya :</i>	Fearlessness
<i>Ābhyañtara :</i>	Internal
<i>Ācāra :</i>	Action ; practice ; conduct
<i>Ādhi :</i>	Mental ailment
<i>Adhyātma :</i>	Spirituality
<i>Ādhyātmika :</i>	Spiritual
<i>Ādi :</i>	Source ; origin
<i>Advaita :</i>	Non-duality
<i>Aham :</i>	I
<i>Ahañkāra :</i>	Egoism ; ego
<i>Ajñāna :</i>	False knowledge
<i>Ākāśa :</i>	Sky ; space
<i>Alpa :</i>	Small ; part ; limited ; finite
<i>Anuṛta :</i>	Immortality ; deathlessness ; nectar
<i>Ānanda :</i>	Joy ; happiness ; bliss
<i>Ananta :</i>	Infinite
<i>Ananya :</i>	Unique
<i>Anubhava :</i>	Experience
<i>Apara :</i>	Other
<i>Aparokṣa :</i>	Not external ; internal
<i>Āpekṣika :</i>	Relative
<i>Artha :</i>	Wealth
<i>Āsakti :</i>	Attachment
<i>Aśānta :</i>	Restless
<i>Asat :</i>	Unreal ; what is not
<i>Asatya :</i>	Untruth
<i>Āśrama :</i>	(Four) stages in life
<i>Asti :</i>	Is
<i>Ātma, Ātmā :</i>	Self ; soul
<i>Ātmastha :</i>	Established in self

Aum ;

Amikāra : A sacred word (explained by Swamiji on pages 46 & 174)

Avasthā : Condition

Bāhya : External

Bhoga : Experiencing ; satisfaction ; experience ; suffering ; conscious enjoyment ; release ; worldly enjoyments ; residual action

“A desire can be satisfied and calmed by enjoying it together with knowing that it cannot be done objectively, and seeing why ? What is.”—Swamiji to Daniel : 19.1.1964. [Vol. I, p. 26]

Upabhoga vs. *bhoga* (acting), as explained by Swamiji to Usha in his letter to her of 9.4.1955. [Vol. I, page 324]

Bhogāyatana : Abode of *bhoga* ; the body

Bhūmā : Big ; unlimited ; the Absolute ; totality ; the higher self

Bhūta : Matter

Brahma : The Absolute

Brahmacārī : A celibate

Buddhi : Intellect

Cit : Pure knowledge

Citta : Memory ; psyche

Dehātma : ‘I am the body’

Dhāraṇa : Holding ; supporting ; preserving

Dharma : Virtue ; proper behaviour ; a role ; mission ; obligation ; morally correct ; religion

Dhārmika : Religious

Dīkṣā : Initiation

Dvaita : Duality

Dvandva : Duality

Ekā : One

<i>Grhastha :</i>	Householder
<i>Guṇa :</i>	Characteristic
<i>Guru :</i>	Spiritual guide ; teacher
<i>Hari :</i>	A name of the god <i>Viṣṇu</i>
<i>Harīḥ aum :</i>	A <i>japa</i> (explained by Swamiji on page 173)
<i>Jada :</i>	Inert
<i>Jadatā :</i>	Inertia
<i>Jagat :</i>	World
<i>Jāgrat :</i>	Wakeful ; vigilance
<i>Japa :</i>	Repeating sacred words ; muttering a prayer ; recitation
<i>Jīva :</i>	Individual soul ; the individual
<i>Jīvana :</i>	Life
<i>Jīvātva :</i>	Individuality ; lower self
<i>Jñāḥ :</i>	Knower
<i>Jñāna :</i>	Knowledge
<i>Jñātā :</i>	Knower
<i>Jyoti :</i>	Light
<i>Kāma :</i>	Desire ; sex ; lust
<i>Kāraṇa :</i>	Cause
<i>Karma :</i>	Deed ; action ; residual action
<i>Kartā :</i>	Doer
<i>Kārya :</i>	Effect ; action
<i>Kevala :</i>	The only ; alone
<i>Kriyā :</i>	Action
<i>Kṣaya :</i>	Dissolution ; termination ; release
<i>Laya :</i>	Fading away
<i>Mada :</i>	Self-conceit
<i>Madhyama :</i>	Intermediate
<i>Mana :</i>	Mind
<i>Māna :</i>	Measure
<i>Mantra :</i>	Incantation ; hymn
<i>Māyā :</i>	Illusion
<i>Mitra :</i>	Friend

<i>Moha :</i>	Infatuation ; fascination ; delusion
<i>Mokṣa :</i>	Liberation
<i>Mṛtyu :</i>	Death
<i>Muhūrta :</i>	Moment
<i>Mukta :</i>	Free ; liberated
<i>Mukti :</i>	Freedom ; liberation
<i>Nāma :</i>	Name
<i>Nāśa :</i>	Annihilation ; destruction
<i>Nāsti :</i>	Is not
<i>Nirapekṣa :</i>	Absolute
<i>Nirupādhi :</i>	Unconditioned ; absolute
<i>Nirvāṇa :</i>	Emancipation
<i>Nirviśeṣa :</i>	Absolute
<i>Niṣkriya :</i>	Without action
<i>Nitya :</i>	Everlasting
<i>Nivṛtti :</i>	Renunciation ; withdrawal
<i>Niyama :</i>	Law ; rule
<i>Niyati :</i>	Destiny ; fixity
<i>Pāpa :</i>	Sin
<i>Para :</i>	Alien ; the other ; supreme ; cause
<i>Paramārtha :</i>	Supreme interest
<i>Parārtha :</i>	Others' interest
<i>Parāvara :</i>	Cause and effect
<i>Parokṣa :</i>	Sense-perceived ; external
<i>Prajñāna :</i>	All-awareness ; perfect knowledge
<i>Prakṛti :</i>	Nature
<i>Praṇāma :</i>	Obeisance
<i>Pratikriyā :</i>	Reaction
<i>Pravṛtti :</i>	Pursuit of worldly objects ; active life
<i>Prema :</i>	Love
<i>Preya :</i>	Pleasurable
<i>Prīti :</i>	Fondness ; mental pleasure
<i>Puṇya :</i>	Piety
<i>Pūrṇa :</i>	Complete ; whole
<i>Puruṣa :</i>	Soul
<i>Rāga :</i>	Attachment
<i>Rasa :</i>	Joy ; delight

<i>Rati :</i>	Physical pleasure
<i>Ṛṣi :</i>	Seer ; sage
<i>Ṛta :</i>	Truth ; rhythm ; harmony
<i>Rūpa :</i>	Form (and colour)
<i>Sādhaka :</i>	The searcher
<i>Sāadhanā :</i>	(Spiritual) search ; pursuit ; practices ; cultivation ; effort
<i>Sahadharminī :</i>	Co-partner in <i>dharma</i> ; wife
<i>Sahaja :</i>	Natural ; normal ; spontaneous ; congenital
<i>Śakti :</i>	Power ; energy
<i>Samādhi :</i>	Spiritual trance ; communion
<i>Samnāna :</i>	Respect
<i>Samśāra :</i>	World ; the slipping, changing world
<i>Samskāra :</i>	Impression ; fixed trend ; residue ; conven- tion ; tradition
<i>Sandhyā :</i>	The morning, noon, or evening prayer ; evening
<i>Saṅkalpa :</i>	Will ; wish
<i>Śānta :</i>	Serene ; tranquil
<i>Śāstra :</i>	Scripture
<i>Sat :</i>	Real ; true
<i>Sattva :</i>	Light ; purity
<i>Satya :</i>	Truth ; reality
<i>Sāvadhāna :</i>	Aware
<i>Sevā :</i>	Service
<i>Siddhi :</i>	Spiritual attainment ; accomplishment
<i>Śiva :</i>	The good ; beneficent
<i>Śivatva :</i>	Totality ; higher self
<i>Śloka :</i>	Verse
<i>Śṛṣṭi :</i>	Creation
<i>Stabdha :</i>	Motionless ; still
<i>Sthira :</i>	Stable ; steady
<i>Śūnya :</i>	Void
<i>Sūrya :</i>	Sun
<i>Suṣupti :</i>	Deep sleep
<i>Sva :</i>	One's own ; self
<i>Svāmī :</i>	Husband ; master
<i>Svapna :</i>	Sleep ; dream
<i>Svārājya :</i>	Self-rule

<i>Svārtha :</i>	Self-interest ; individual interest
<i>Svārthapara :</i>	Selfish
<i>Svastha :</i>	Self-established ; within one's self ; healthy
<i>Svāsthya :</i>	Health
<i>Svikāra :</i>	Acceptance
<i>Tamas :</i>	Darkness
<i>Tapasyā :</i>	Penance
<i>Tattva :</i>	Reality ; that-ness ; essence
<i>Tripuṭī :</i>	A triplet
<i>Tyāga :</i>	Renunciation ; giving up
<i>Udaya :</i>	Creation ; rise
<i>Upabhoga :</i>	Involuntary enjoyment ; indulgence ; being carried away by pleasure
<i>Utpatti :</i>	Origin
<i>Vahana :</i>	To carry
<i>Vairāgya :</i>	Detachment ; disillusionment ; freedom from desire
<i>Vānaprastha :</i>	One who retires to forests
<i>Varṇa :</i>	Type ; categories of men according to their temperamental attitude and aptitude
<i>Vāsanā :</i>	Desire
<i>Vicāra :</i>	Thought ; deliberation
<i>Vijñāna :</i>	Knowledge ; science
<i>Vikāra :</i>	Change ; agitation ; emotion
<i>Virāṭ :</i>	The universal ; the whole
<i>Vivāha :</i>	Marriage
<i>Vrata :</i>	Vow
<i>Vyādhi :</i>	Physical ailment

APPENDIX-II

References

1. Taittiriya Upaniṣad : 1.8.1
2. Chāndogya Upaniṣad : 7.23.1
3. Taittirīya Upaniṣad : 2.4.1
4. Bṛhadāraṇyaka Upaniṣad : 1.3.28
5. Praśna Upaniṣad : 5.6
6. Source untraced.
7. Source untraced. Also see : Reference No. 3 in Vol. 1
8. Aitareya Brāhmaṇa : 7.15
9. Rabindranath Tagore : Utsarga * — 38
10. Māṇḍūkya Upaniṣad : 7
11. As inscribed (in Bengali) on the *Samādhi* of Niralamba Swami at Channa Ashram. Most probably composed by Swami Prajnanpad.
12. Rabindranath Tagore : Gitanjali—2
13. Śukla Yajurveda : 34.1-6
14. Mahābhārata 8.49.50
15. Manusmṛti : 8.15
16. Bhagavadgītā : 4.7
17. Mahābhārata : 1.1.65
This means : Of angry Duryodhana, the monumental tree, Karṇa is the trunk, Shakuni the branch, Duḥshāsana the rich blossom and fruit, and the learned king Dhritarāshṭra the root.
18. Ibid : 1.1.66
This means : Of pious Yudhishṭhira, the monumental tree, Arjuna is the trunk, Bhimasena the branch,

* All quotations from Rabindranath Tagore are from his original Bengali.

twin sons of Mādrī the rich blossom and fruit, and Krishna, the Brahma, as well as the Brāhmaṇas, the root.

19. Chāndogya Upaniṣad : 7.24.1.

The first part of this means : That which is *bhūmā* is verily *amṛta*.

20. Ibid : 7.23.1

21. Kaivalya Upaniṣad : 2

22. Mahānarāyaṇa Upaniṣad : 12.1

23. Rabindranath Tagore : Gitavitan (Vichitra)—69

24. Rabindranath Tagore : Gitanjali—36

25. Muṇḍaka Upaniṣad : 3.1.6

26. Source untraced.

27. Chāndogya Upaniṣad : 7.25.2

28. Rabindranath Tagore : Gitanjali—141

29. Īśa Upaniṣad : 15

30. Rabindranath Tagore : Kheya (Sima).

31. A Vedic hymn : Yajurveda : 36.3

32. Mahābhārata : 12.60.12 : Manusmṛti : 2.87

33. Patañjali Yogasūtra : 1.28

34. Pañcatantra : 5.97

35. For reference, see No. 6 of Vol. II.

36. Manusmṛti : 4.160

37. Ibid : 1.109

This means : A *vipra* (learned man), if fallen in conduct, does not enjoy the fruit of *veda* (knowledge).

38. Kaṭha Upaniṣad : 3.12

This means : (The Truth) is seen by those, whose sight is fine and sharp, with the help of a pointed and subtle intellect.

39. Source untraced.

This means : *jñāna* is the culmination of *vairāgya*.

In another form this is found in Yogabhāṣya (1.16) as : '*jñānasya parākāṣṭhā vairāgyam*—' which means : *vairāgya* is the culmination of *jñāna*.

40. Bṛhadāraṇyaka Upaniṣad : 4.3.21

This means, as explained by Swamiji himself (see P. 185, Vol. II) : One who has fulfilled all his desires, one who has achieved all that he wanted to, he

alone has desired himself ; he alone is left with no desire—that desireless state alone is beyond sorrow—without sorrow and pain.

41. Muṇḍaka Upaniṣad : 3.1.4

This means : The supreme knower of the *brahma* is one who loves himself, plays with himself, couples with himself in all his actions.

42. Kaṭha Upaniṣad : 6.12

This means : Who else than the one who says IS, gets it ?

43. English rendering of Swamiji's Bengali poem.

44. Taittirīya Upaniṣad : 2.7

45. Bṛhadāraṇyaka Upaniṣad : 1.4.2

This means : It is only from duality that fear arises.

46. Chāndogya Upaniṣad : 7.25.1-2.

47. Source untraced.

48. Yoga Vāsiṣṭha : Nirvāṇa Prakaraṇa—29.15

This means : By knowledge an object is seen as it is : illusion is destroyed.

49. Source untraced. Most probably, the author of this Bengali poem is the renowned Vaishṇava poet Vidyapati.

50. Bṛhadāraṇyaka Upaniṣad : 2.4.6.

51. Ibid : 1.4.10.

52. Rabindranath Tagore : Gitanjali—15

53. Muṇḍaka Upaniṣad : 2.2.7

APPENDIX-III

Contributors

1. **Kamala Basak** (born 1902) : married Bijoy Basanta Basak, 1914 ; children : Gonopoti (born 1924), Dhanpati (1930), Amola (1921), Rama (1924) ; met Swamiji in 1915.
- 2-3. **Satinath Banerjea** (born 1918) and **Chinmayee Debi** (born 1925) : married 1941 ; child : Swagata * (born 1943) ; Satinath met Swamiji in 1939, and Chinmayee, the daughter, was in close contact with him since her very childhood.
- 4-5. **Nagendra Nath** (born 1893) and **Hemlata** (born 1903) **Ghosh** : married in (?) ; children : Nishit Kumar (born (?)). Asit Kumar (born 1924), Ajit Kumar (1973), Sujit Kumar * (1943), and four daughters ; met Swamiji in 1937.
6. **Mihir Kumar Basu** (born 1918 [?]) : married Reba, 1948 (?) ; children : Amitabh and Sucharita ; met Swamiji in his boyhood.
7. **Abala Kant** (born 1893) and **Ushaboti** (born 1897) **Mittra** : married in 1908 ; children : Ajit (born 1917), Aruna (1922), Anil (1925), Anima (1932), Sunil (1937) ; met Swamiji : Abala Kant in 1938 and Ushaboti in 1949.
8. **Anasuya Devi** (born 1907) : married Yogeshwar Chattopadhyaya (Swamiji) in 1919 ; child : Chinmayee * (born 1925).

* Also a recipient of letters.

9. Paresh Nath Dhar (born 1895) : met Swamiji in 1899.
10. Krishnananda Banerjee (born 1922) : married Manisha in 1949 ; children : Indranath (born 1951), Swati (1956), Shamita (1963) ; met Swamiji in early childhood.
11. Swagata Bhattacharyya (born 1943) ; married Mihir-lal Bhattacharyya in 1966 ; child : Prajnaparamita * (born 1967) ; met Swamiji in early childhood.
12. Krishna Karuna (born 1908) : met Swamiji in 1930.
- 13-14. Madhu Sudan (born 1935) and Shyamali (born 1946) Khan ; married in 1970 ; met Swamiji : Madhu Sudan in 1943 and Shyamali in 1970.
15. Dev Prasanna Khan (born 1936) : married Lakshmi in 1968 ; children : Anita (1969), Arpita (1976) ; met Swamiji in early childhood.
- 16-17. Saket Niketan (born 1911) and Pratibha (born 1924) Pal ; married in 1944 ; children : Sumita (born 1946), Namita (1948), Sujit Kumar (1950) ; met Swamiji in 1946.
18. Sulasini Roy (born 1938) : married Susanta Roy in 1961 ; children : Tapasi (born 1962), Subhra (1963), Siddhartha (1969) ; met Swamiji in early childhood.
19. Rama Roy (born 1912) : married Bankim Chandra Roy in 1924 ; child : Utpal (born 1926) ; met Swamiji in 1932.
20. Bimal Kumar (born 1916) and Sovona (born 1923) Shaw ; married in 1939 ; children : Kamal (born 1941), Bani (1943), Indira (1944), Mondira (1945),

* Also a recipient of letters.

Rajat (1947) ; met Swamiji : Bimal Kumar in 1940 and Sovona in 1931.

21. **Sujit Kumar Ghosh** (born 1943) : met Swamiji in 1950.
22. **Gopal Chandra Dey** (born 1924) : married Menoka Rani in 1949 ; children : Lakshmi (born 1952), Swaraswati (1953), Swapan (1955), Ruma (1957), Buddhadeb (1960), Uma (1962), Debjyoti (1966), Parasar (1967), Rama Krishna (1971) ; met Swamiji in 1967.
23. **Gurudas Khan** (born 1946) : married Alo-chhaya in 1979 ; met Swamiji in early childhood.
- 24-25. **Chand Kumar** (born 1929) and **Mira** (born 1937) **Khan** : married in 1958 ; children : Sanjoy (born 1960), Anjan (1962) ; met Swamiji : Chand Kumar in 1940 and Mira in 1958.
26. **Prajnaparamita Bhattacharyya** (born 1967) : met Swamiji in early childhood.
27. **Kalyani Mullick** (born 1933) : married Panchgopal in 1951 ; child : Prodip (born 1956) ; met Swamiji in early childhood.
28. **Prafulla Kumar Pathak** (born 1926) : married Sushila Devi in 1949 ; children : Subhash (born 1958), Bela (1962), Rekha (1965), Prabhas (1968), Rita (1971) ; met Swamiji in 1971.
29. **Miscellaneous** : This letter has been obtained from Minati Devi who had copied it down in her exercise book at the bidding of Swamiji before its despatch.

